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ADDRESSES

DELIVERED BEFORE

THE CANADIAN CLUB OF HAMILTON



1913-14





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ADDRESSES

DELIVERED BEFORE

THE CANADIAN CLUB
OF HAMILTON,
1913-14



HAMILTON:
THE LABOR NEWS PRINTERY
1914



Officers Canadian Club, Hamilton, 1914-15



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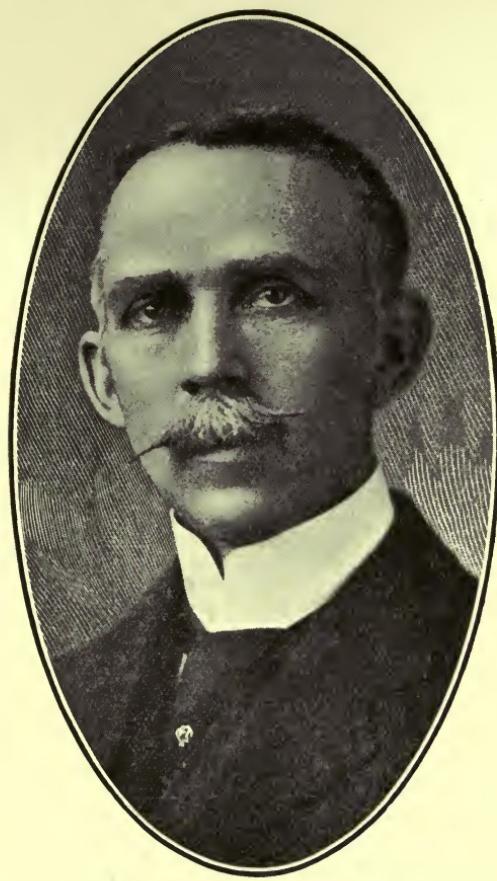
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C. R. McCULLOUGH

Past President of the Canadian Club of Hamilton, and originator of
the Canadian Club Movement

The Canadian Clubs from sea to sea are contributing to the up-building of a singularly well-informed and patriotically inclined citizenship that must help, in no mean measure, to realize for nation and empire a destiny commensurate with their inherent potentialities.

Officers of The Canadian Club, 1913-14

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FOREWORD

By adding to the sum of knowledge and inspiring to nobler effort, the Canadian Club is contributing to the up-building of a strong, virile, patriotic sentiment from sea to sea.

The divers subjects of immediate civic and national import brought to the attention of the Canadian Club of Hamilton during the season now past will, it is believed, assist in no small degree to this end.

The Club owes a debt of gratitude to the able men who, engrossed with the solution of great national problems, gave of their time and thought to enhance and intensify interest in these vital issues.

This second book of addresses will, therefore, afford the members who have listened with enjoyment to the ideas enunciated an opportunity of reading and reviewing them at their leisure.

This volume will undoubtedly be well received and thoroughly appreciated also by those who, through their inability to be present, were deprived of the inspiration that is to be had from personal contact with the speakers; and as an expression of educated public opinion of the period covered, it will form a valuable contribution to the records of the Dominion's progress.

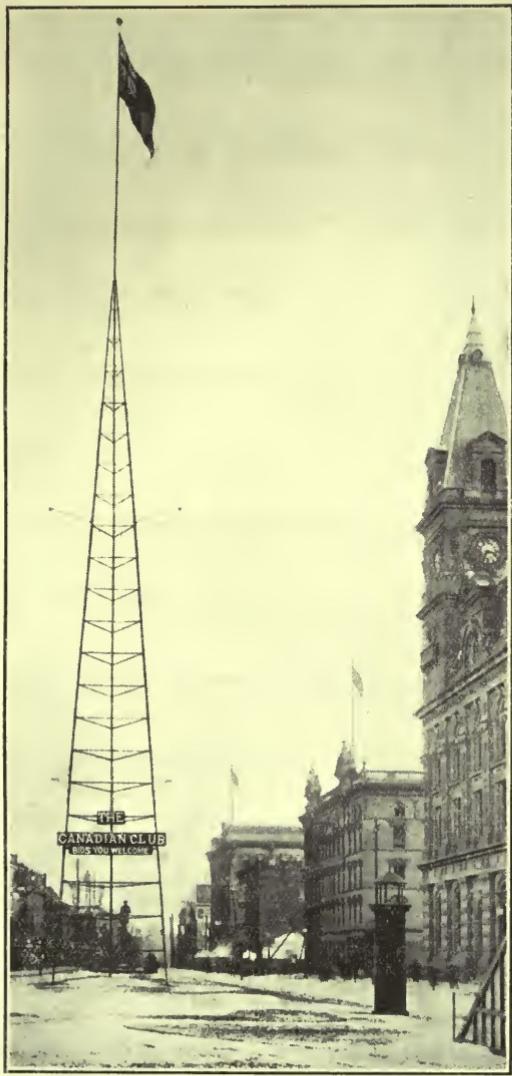
J. B. HANNA,

Literary Correspondent.

Canadian Club Flag Staff

Gore Park, Hamilton, Ontario

*Historic Events Celebrated
by Flying the Flag.*



- January 1st, 1776
Montgomery defeated Quebec
- January 1st, 1842
Incorporation of Municipalities
- February 8th, 1841
Union of the Canadas
- March 11th, 1848
Responsible Government
Instituted
- March 14th, 1791
Constitutional Act
- May 10th, 1660
Daulac at the Long Sault
- May 13th, 1885
Battle of Batoche
- May 18th, 1783
Coming of U. E. Loyalists
- May 23rd, Empire Day
- May 24th, Victoria Day
- June 3rd, King's Birthday
- June 6th, 1813,
Battle of Stoney Creek
- June 9th, 1846, Incorporation
of City of Hamilton.
- July 1st, 1867, Dominion Day
- July 3rd, 1608
Quebec Founded by Champlain
- July 17th, 1792, First Parlia-
ment of Upper Canada
- July 25th, 1814, Battle of
Lundy's Lane
- September 1st, 1864,
Conference at Charlottetown
- October 13th, 1812,
Battle of Queenston Heights
- October 26th, 1813
Battle of Chateauguay
- December 24th, 1814
Treaty of Ghent

Presented to the City of Hamilton by the Canadian Club, May 4, 1900

**Electric Sign erected and illuminated for the first time on August 27, 1913, in honor of
the Fifth Annual Conference Association of Canadian Clubs.**

THE CANADIAN CLUB OF HAMILTON

ADDRESSES 1913-14

Canada's Interest in War and Armaments.

B. N. LANGDON-DAVIES, M.A., Cantab
Member of the Garton Foundation, London
October 9, 1913

To spend any of the precious minutes at my disposal in compliments to my kind hosts of to-day would be a poor return for their hospitality. I will therefore say at once that I come to you as an ambassador of the Garton Foundation of London, at the head of which stand the Right Honorable A. J. Balfour, former Prime Minister of England; Lord Esher, permanent member of the Committee of Imperial Defense; Sir Richard Garton, and Mr. Norman Angell. The object of the Garton Foundation is to change the public opinion of the civilized world. Realizing that policy depends on public opinion, and that the peace movement hitherto has been comparatively ineffective in the matter

of international policy, its leaders are sending men to the different countries to suggest certain lines of thought and study which they believe will revolutionize public opinion in regard to war and armaments. In the spring of this year Lord Roberts, formerly a great soldier and to-day a popular favorite, has been making speeches to large audiences all over England to promote the cause of universal national service. Now, it is not my concern to decide whether he is right or wrong in his view of



B. N. LANGDON-DAVIES, M.A.,
Cantab

the need for national service. All I am interested in at present is one feature which is common to all his speeches. Lord Roberts is a member of one of our Houses of Parliament; he is a public man who knows much of English affairs; he lives in the society of Englishmen, and is in touch with English movements; yet he would not attempt to prophesy what England is going to do a few months hence about Home Rule or Women's Suffrage; he does not know which way the general election will go nor when it will come; he never dreams that the English people all think alike about any one subject. But from all his speeches we find that he has the most exact and intimate knowledge of what the whole German nation, eighty-five millions of them, are all thinking, without a dissentient. I have no evidence that Lord Roberts spends much time in Germany or with Germans. Nevertheless, he can prophesy precisely what Germany is going to do in regard to England for ten years to come, which, of course, is to invade and try to conquer her.

Very well. In April I went over to Berlin. I took the opportunity of meeting business men, politicians, journalists, as many as possible, and I read the newspapers. I found that none of them knew whether the Social Democrats were going to be stronger or weaker at the next election; they could not prophecy the future policy of their country in regard to Alsace; they do not pretend to know what they themselves were really going to do six months hence. They were, however, certain of two things: that they would never dream of attacking England, and that every Englishman was determined that his country should attack Germany, an event which would take place within the next few years.

No doubt this seems absurd to you, that two countries, so close together, side by side almost, could be so ridiculously ignorant of each other's thoughts. But may I bring the matter closer home to you? Soon after going to Germany I crossed the Atlantic, and I want to present you with a few facts I have put together on this side. I find that, as Japan wishes to take the Philippines, and, moreover, is planning shortly to invade and seize the United States, it is incumbent upon the United States to strengthen her fleet and her military defenses. Canada, as you all know, proposes to strengthen the defences of the Empire by a subscription, which savors a little of the Delian League, or by the presentation of ships to the British fleet. Why? The answer is obvious: that she may ensure the protection

of her shores on the occasion of the imminent Japanese invasion. Australia has already a system of national military service, for any child knows that Japan is contemplating an immediate onslaught upon Australia. The other day I met a number of Chinamen at Ithaca, who informed me that the Chinese Republic was to set about building a fleet and equipping a great army, because, of course, Japan was bent upon overrunning without delay the whole of the Chinese territories. Well, Japan has got her hands full. She is going, no doubt about it, to take on the British Empire, with which she has an alliance, the United States, her best friend and customer, and the Chinese Republic all at the same time. Or is it to be in succession? Now look what has happened in Japan. After three hundred years of profound peace Japan fought two short wars in which she was pre-eminently successful. She beat her enemies hands down. What is the result? Her citizens pay on the average 50 per cent. of their incomes in taxation, mainly for the purpose of armaments. I suppose they are eager to pay 75 per cent., or even, as Mr. Herbert Samuel said last week in Toronto, to spend their last penny on defence. And, by the way, what an absurd remark that was of Mr. Samuel's! Yet the audience cheered it to the echo; and I dare say if he had made it here, you would have cheered it, too. What do the words mean? Spend your last penny on the defense of what? If you had spent your last penny you would die of starvation, and have nothing left to defend. The process might be described as killing yourself to keep yourself alive. And on the same occasion a distinguished Canadian statesman stated that a defeat of the British fleet on the North Sea would be as injurious to Canada as a defeat on the St. Lawrence. Such a statement is sheer nonsense. A defeat on the St. Lawrence would involve the destruction of Canadian property, and a defeat on the North Sea would not—that is the difference.

To return from this parenthesis. It is clear to any one that Germany and England, America and Japan, and a good many other countries are simply misunderstanding each other. Why on earth, one may ask, do they not tell each other the truth and clear it all up? Well, the answer is that they do tell each other, but none of them believe what they are told. What a foolish and hopeless position it seems to be. Fortunately, however, it is not so hopeless as it looks, for the facts have come to our assistance. We followers of Norman Angell are asking people in all coun-

tries to look at those facts and to think. There is a story which Norman Angell tells about the Monroe Doctrine which may be new to you. It is of two men meeting on the street, one of whom says to the other: "What's this, Smith, that I hear about you, that you don't believe in the Monroe Doctrine?" "It's not true," replied Smith: "it's a wicked lie. I do believe in the Monroe Doctrine; I would lay down my life for the Monroe Doctrine. All I said was that I didn't know what it meant." In just the same way men will ruin themselves and die for phrases rather than take the trouble to look at the facts and think whether the phrases are true.

Well, now, what is our thesis? What do we say are the facts and the inferences to be drawn from them? Of course, to get the whole thesis and its proofs you must read the Great Illusion, the book on which our whole movement is founded, and a great deal more besides. I can to-day only give you a glimpse at the argument and the results. We say that, owing to certain things which have recently happened in the world, civilized nations cannot to-day attain by war those objects which they go to war to attain. Things like steam and electricity, locomotives, steamships, the telegraph and telephones, have so linked up the nations into one great industrial and social federation that they cannot, with advantage to themselves, injure each other. Let me mention a few of the things which might reward a conquering nation and try in a sentence or two to dispose of each.

Loot, for example: the seizure of material objects; that was once a motive of aggression. To-day you could hardly pay the cost of a war by rifling shop windows. Even if coined money were to be seized, its total amount could rarely equal the cost of getting it, and its seizure would have such an effect upon the money markets as to embarrass most of the civilized nations and to wreck thousands of private businesses. Confiscation on a wider scale perhaps might be attempted. Germany, having conquered England, might seize her wealth. But consider for a moment in what a nation's capital wealth consists. It consists in two things only: in its soil—with, of course, what is attached to the soil—and in a population willing and able to work it. Well, you cannot carry away pieces of England or her theaters or chapels or railroads, and plant them in Germany. No, of course you did not mean that; you meant confiscate the income. How is the income of a nation produced? Why, the vast mass of it by the workers spending the

money. And if you take the money away before they spend it, you thereby decrease steadily the very thing you are trying to seize. Moreover, just think of this: Last year we had a coal strike. It looked as if all our industries were to be paralyzed, and perhaps to be killed if it went on. Yet we could not force those million miners to go back to work. How many Germans do you suppose it would take to force the whole laboring population of England to go to work every day against their will. This is the proposition: For the purpose of gain, Germany is to go to war with the British Empire, she is to insure against the risk as to whether she will win or lose, which, after all, is a risk; she is to have the enormous cost of the war, and, having won it and destroyed for the time being a great mass of her own trade, she is to keep up in England an army of occupation sufficiently large to force about ten millions of people to work hard every day for a wage they are not going to receive, and she is thereby, of her own action, to destroy the very income she has done all this to capture. So much for confiscation.

Then there are some of the famous phrases: Germany wants "elbow room," "a place in the sun;" she needs colonies." Well, it is true that Germany has an expanding population, but she has not colonized the German empire yet. The town of Hamburg has a million inhabitants; it could support seven million, if the industries of Germany grew so as to send enough shipping in and out of the port. Moreover, much growth would give occupation to lawyers and doctors and teachers, that surplus educated class which she needs the Indian empire to keep it busy. But Germany has colonies; and you in Canada and the North and South Americas know where. Very good citizens they are, too, and, between ourselves, quite glad to escape the burdens of militarism in the fatherland they love so well. But there is even more to be said. Germany could not take the colonies from England, because England does not own any. There is no phrase of the legal definition of ownership which applies to the relationship of my country to yours. You own yourselves, and if Germany were to defeat England, she would not have defeated you. And supposing she did, what would she gain? She needs your wheat, we are told by Rifleman in his book, "The Struggle for Bread." Her industrial population needs feeding from your vast territories. Well, she can have your wheat now—by paying for it; and if she had her Dreadnoughts on the Great Lakes

she could still have it by paying for it. Your farmers would not and could not grow it unless she did pay for it, unless they made slaves of your population, and slavery, you know, has gone out of fashion; it is too expensive.

Then we hear about capturing trade by war, insuring trade by fleets, protecting trade by armaments. I have no time for details, but I would like to ask you this: What Dreadnoughts protect the merchant fleet of Norway, which is greater per head than that of England? What Dreadnoughts or army corps protect the trade of Switzerland or Belgium? If a Spanish firm wanted some work done, and invited tenders, and if those tenders came from a Swiss, a German and a Russian firm, would the Spaniard inquire about the armaments supported by the respective countries of the firms tendering? He would see which was the lowest tender, and would consider nothing else whatsoever. And, other things being equal, the lowest tender would probably come from the firm which had the least to pay in taxes for unproductive armaments. If you remove a trade rival by war, you remove at the same time a customer or the customer of your customer, and you have got the cost of the war and your own losses in trade to make up as well. As for insurance, it is wise to consider the relative values of the premium and the risk insured against. Moreover, armaments are the only insurance premium of which I have ever heard, which makes more probable the happening of that disaster against the risk of which you insure.

So much for the commoner economic or industrial objects to be attained by war. I might speak of the fallacy that by acquiring populated territory you become richer by the yield of its taxation. I might develop much of this side of the question further. But I must refer you to the pages of *The Great Illusion*, and turn to the psychological arguments for war.

Militarists used to say that we of the Peace Movement were idealists; that our heads were in the air and that we were too good for this hard world. Well, Norman Angell set to work and cut out the sentiment. He met them on their own ground; he dealt with facts and statistics and economics; and they looked worried, and admitted that he had proved his case as far as it went. Then a bright idea struck them. "It is all very well," they said, "to prove that war doesn't pay. But nations go to war for something different, something loftier, greater, more noble than material advantage."

Whose heads are in the clouds now? What is it, anyway, for which nations do go to war? "For national honor," we are told. Individuals used to fight for personal honor, until it dawned upon them that, after one or both had had a very unpleasant time, the question of honor remained precisely where it was before. They found out that swords and pistols were irrelevant to the point of honor, and that the man in the right was just as likely to be killed as the man in the wrong. A disputed point of honor cannot, any more than a disputed point of theology or mathematics, be decided by force. Force settles one thing, and one thing alone: which is the stronger; and the point of honor is untouched. Think of it, too. If Dreadnoughts and army corps are necessary to prove a nation's honor, there are a good many nations that cannot possibly possess any honor at all. Holland, Switzerland, Norway, perhaps even Canada, cannot have any honor.

Finally we come to moral qualities. The militarists, General von Bernhardi in Germany, Lord Roberts in England, General Homer Lea in America, are always saying, each to their own countrymen, that the long continuance of peace has made them lethargic, indolent, selfish, sluggish and the rest of it. All these bad qualities come from peace. Therefore, they go on to argue, it is necessary that there should be more militarism and larger armaments in order to ensure —peace. Something is wrong somewhere. But is it true that the fighting nations, the nations which believe in force, are more virile, progressive, energetic? Let us consider. Morocco, Arabia, Turkey, the lesser South American republics, are they really finer than England, America and Germany? Do they really leave a greater stamp on the world? Are your Indians really superior to your Canadians? But let us admit that war does produce good moral qualities. Courage, endurance, self-sacrifice; yes, war does foster good moral qualities. And so does cancer. And so does crime. Directly or indirectly every curse that the vice and ignorance of man brings down upon us produces fine moral qualities. But that is no reason for our sowing broadcast the bacilli of tuberculosis or educating our children in vicious courses.

But now I must come for a minute or two to the question of how Canada is concerned in all this. You on this continent feel yourselves so remote from all our troubles in Europe that you are inclined to think that it doesn't much matter to you. Well, I venture to say that what we do with our money does matter vitally to you. You want us to buy your wheat; more and more you want us to buy other

things. In England, ten million people don't get enough to eat, and the chief cause is the unproductive expenditure on armaments. We cannot buy as much as we should like of your wheat, to say nothing of other things. And the same applies to the other great powers.

Moreover, for your expanding industries, for the development of your vast resources, you require from us cheap capital. I seem to have heard that in the last six months capital has been hard to come by here. And we have been having war and enormously increased armaments in Europe. Do you know we are going bankrupt over there? We can't find enough capital for our own loans and industries, to say nothing of yours.

Then you need, for the steady development of your resources, industrial security. I tell you every country of Europe is trembling on the verge of industrial revolution. And the chief cause is the strain of life caused by waste expenditure.

Then there is the matter of The Hague. Questions are discussed and settled there such as the abolition of the capture of private property at sea in time of war. Have you with your great grain ships no interest in that? At the last Hague Congress, England voted wrong on that subject, and blocked the proposal. Canada had been asked to express her views on such matters, and had given no reply. I tell you that your influence might well have turned the scale. We in England are tremendously affected by the opinions of our great self-governing colonies, especially of Canada. No voice came from Canada; you had no opinion on that point.

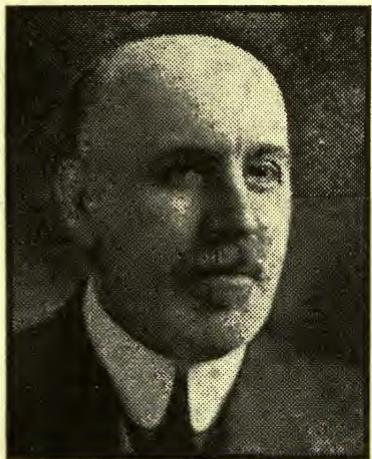
Finally, let me give you a warning. You yourselves are entering on the same course as has brought us into the morass. When you have an annual tribute or a vested interest that lives by the fermentation of discord, you may regret it. Perhaps you are right; perhaps it is necessary to strengthen the British navy. I do not know. But I suggest that the position is something like this: We come to you and say, "Look here, we are in a dreadful muddle. We all of us misunderstand each other, and are all of us strangling ourselves with our armaments. We folks of the Old World would like a suggestion from you of the New as to how we can relieve ourselves of the danger of war and the burden of armaments." You look very thoughtful, and, after a good deal of consultation, turn to us with a brilliant idea: "We will give you, or else help you to build, some more armaments." Not very original, is it?

Reminiscences of Public Life and Public Men.

Sir John Willison

October 17, 1913

This, I think, is the first opportunity I have had to speak before the Canadian Club of Hamilton. You have been good enough to ask me more than once, but hitherto I have been unable to accept. To-night I have no message to deliver. I propose simply to gossip together on various incidents and various figures in Canadian political history. It is hard for me to realize that I have been, for a third of a century, in journalism in Canada, and have had more or less intimate relations with prominent men and questions of importance during that period. We have seen what it is reserved for few men to see. We have seen a nation in the making, but with it all I doubt whether Canadians hold in adequate regard that group of architects of the early days who laid the foundations of the country, which, by the goodness of Providence, is destined to be the greatest country in the world. I was born a few miles from Lake Huron, and all around was virgin forest. I can remember when Toronto was a country town, though I would not dare to say that at the same time Hamilton was a country village.



SIR JOHN WILLISON

As we have seen a country emerge from a wilderness, so we have seen the provinces united into a great and pros-

perous commonwealth. I believe, sir, that Canada, more than any other community, has affected, and will affect, the character and destiny of the British Empire. I make this statement with no desire to start a controversy on Imperialism.

My first service in daily journalism was on the London Advertiser at three dollars a week, and I paid two dollars and seventy-five cents for board. I remember during my two years with the Advertiser that on one occasion I was sent to write the live stock exhibit at the Western Fair. I have a vivid recollection of my first political meeting at a village about four miles from home. Arriving at the spot, I found a rough platform erected in the street and someone speaking. The speaker proved to be Thomas Greenway. He had been speaking but a few moments when a buggy drove up from Seaforth. A man stepped out—a burly figure with a sometime white vest and hook arm. The crowd immediately sent up a cry of "Speak now," and he mounted the platform, and had not been speaking ten minutes before he had the sympathy of the audience, and closed with cheers. It was E. B. Wood, generally known at that time as "Big Thunderer." He was a man of powerful voice and forceful manner, and it is of him that the story is told that after making his first speech in the house he wondered how he had spoken, and, turning to Sir Alexander Mackenzie, asked him if he had been heard. "Yes," replied Sir Alexander, "as far away as the Russell House."

On one occasion Mr. Wood and John Charlton were driving along a country road to attend a political meeting, Mr. Charlton taking advantage of the long drive to have a little sleep. As they came upon a clear stretch in the road he was awakened by the gruff voice of the Hon. E. B. Wood: "Wake up, John, for God's sake, we are getting in God's country, here's a Baptist church."

During the four weeks' campaign preceding the general elections, Mr. Wood was associated with Liberal speakers. At a meeting in Dover someone rose and said they ought not to listen to such a man, as he was drunk at a hotel the night before. Though much distressed, Mr. Wood said he would leave the matter of his condition the night before with a friend, who calmly announced that Mr. Wood was just as sober as he was himself. On one occasion I remember driving twenty-one miles to hear Sir Charles Tupper speak, and the comment of the *Globe* the following day was that the most extraordinary thing about the address was

that he would come so far to say so little. I wonder if it would break the thread—if there is any thread to this rambling address—if I told a story of Sir John MacDonald. Sir John was once found reading the Toronto Globe, and when questioned about it, said that during the last few months he occasionally saw things in the Mail that he was not sure of, but if he found it in the Globe, then he knew it was a lie.

Mr. Chairman and gentlemen, I first entered the gallery at Ottawa in 1884. In the government at that time were Sir Oliver Mowat, a very honorable man, Hon. C. F. Fraser, Hon. A. S. Hardy and Sir George Ross, probably the most brilliant government we have ever had. Of this group, there was one member, Sir George Ross, who, day in and day out, was the most brilliant speaker of his time. If there is one man in our public life to rank with Sir George Ross, it is the Hon. George E. Foster. There may have been greater speeches made, but for day to day speakers I doubt if there have been such men.

When I first entered the press gallery, Sir John MacDonald was prime minister and Hon. Edward Blake, leader of the opposition. In the opposition were such men as Mr. McKenzie, Sir Wilfrid Laurier, Sir Richard Cartwright and Sir William Mulock. In reading these names or in listening to the names, one doubts if there are to-day as brilliant men, but we all are disposed to worship the past, and it may be that if we have fewer men of the first rank, we are nevertheless better represented. Forty years ago the supreme duty was the organization of our institution in constructive machinery, and to-day we find men of the first rank in every pursuit willing to accept seats. Moreover, is it not true that during the last twenty years a great change has taken place in our industrial and banking systems, and during such a period it was necessary that we should have men of the first rank at the head of affairs. I suppose we begin, we older men, to belong to a generation past.

When I first entered the press gallery, I sat directly above Sir John MacDonald's head, and though opposed to him in politics, I had a positive affection for the man. Mr. Lister, who used to be selected to make the attacks on Sir John, told me that Sir John had such an infinite personal charm that he refused to have personal intercourse with him, because he knew if he did he could not attack him. No power is equal to personal charm, and Sir John possessed

that charm in a remarkable degree. God gives this peculiar power to certain persons.

I was in the gallery in the house of commons when the news of the serious illness of Sir John was announced. Mr. Lister was making a bitter partisan speech when permission was asked to read the bulletin. This was the first intimation of the seriousness of the case, and the only words I remember were, "Condition is hopeless." Members from both sides of the chamber flocked to the center, and it was impossible to tell from the manifestations of sorrow who was Liberal and who was Conservative. The house was never formally adjourned. Whatever we may think of the political career of Sir John MacDonald, I have only this to say—that he was a man of excellent human qualities and a wonderful depth of feeling.

I think one of the chief explanations of the failure of Hon. Edward Blake to overthrow the administration of Sir John MacDonald is that Hon. Edward was, as Disraeli said, always on the side of the angels, and Sir John was not at all anxious to have it suspected that he was on the side of the angels. Hon. Edward would worry for hours over a two-paragraph article in an obscure Conservative paper, and the wonder is that anyone should worry about what appears in the papers. Another explanation was that Sir Edward found it impossible to give work to others, and attempted to carry on his own shoulders more work than any mortal man could carry. I have known him to speak for six or eight hours.

I am very sorry that time will not permit me to draw out this address in any satisfactory manner. Down to recent years I have thought that, for sheer intellectual ability, the two greatest men in Canadian politics were Sir John Thompson and the Hon. Edward Blake; for party management, Sir John MacDonald, and in constructive force and ability to force through legislation, Sir Charles Tupper. Perhaps the two best parliamentary debaters, not necessarily orators, during the period spoken of, were Sir John Thompson and Alexander Mackenzie. No matter how irritated the opposition might be with Alexander Mackenzie, they cheered and loved him when he made a speech.

Before concluding, there is one story I would like to tell—a story not well known. It is told in Sir Richard Cartwright's reminiscences, and, though not intentionally so, is very inaccurate. One night during the year 1890 I received

a letter on the midnight mail from the Hon. Edward Blake explaining why he could not support reciprocity. I asked my assistant what we should do, and his advice was to publish the letter, as it was the best newspaper sensation in many a day. However, I decided not to do so, and sent Hon. Edward a note saying that as the letter was marked "personal," I presumed it was not intended for publication. May God forgive me for that lie. I shortly afterwards received a letter from Hon. Edward Blake saying that the letter was intended for publication, and the sooner the better. I thereupon called a meeting of the board of the Globe, and after a consultation it was unanimously decided to publish the letter. That day I had the letter put in type, but at one o'clock decided that I would not publish it, and had the proofs brought down and locked. I then called Mr. Jaffray out of bed at one o'clock and told him that I was not going to publish that letter. He laughed, and said that the matter rested with me if I accepted the responsibility. By arrangement the letter was suppressed and never was published. The letter that was published was an entirely different one. We afterwards passed through six or seven weeks of fierce campaign, and though there was a staff of one hundred and fifty printers and reporters, half of them Conservatives, not one of these men breathed a word of that letter.

You may say to me why should I withhold the letter, and my answer is that I regarded myself as trustee of certain political interests, and if the same situation should arise again, I would do exactly the same thing.

I am sorry this address has been so rambling. I thank you, gentlemen.

Shakespeare and the Home of that Great Dramatist, Stratford-on-Avon.

Mr. Archibald D. Flower

October 21, 1913

We have only spent a month in Canada, but every day has taught us more and more that it is a country for deeds rather than for words. Now, Shakespeare not only had the good luck to be born right in the heart of England, but he was born at a time when the best men of England were taking their rights in their hands, and were going out into the world to lay the foundation of a great England. I am not going to attempt to develop the theme of Shakespeare's extraordinary insight. He had such a superhuman insight into human nature that he made his characters breathe, made them live, and when we see those characters we get something of the spirit of the times in which Shakespeare lived. I feel that any organization that has for its main object the carrying of those many messages of Shakespeare has an object for which we should work and for which we should work hard, and our people have wakened up to that fact. They have been talking about it for a great number of years, and as you know recently they have tried to do something.

I think I am right in saying that the Shakespeare Memorial Fund in London was first started by Lord Grey, who put before you the scheme, and immediately there was a practical response, for I believe that then and there in that room Hamilton gave a large sum through the St. George's Society. I would like to give you a little idea of what we are trying to do at Stratford-on-Avon. Thirty or forty years ago Shakespeare was not nearly as popular as he should have been, and the residents of Stratford-on-Avon felt that something should be done to remedy that, so they set to work to build the theater, and at that theater nearly all the plays have been put on the boards, and a number started out through the United Kingdom. This is an enterprise that stands alone in that it is the only memorial the-

ater. Our charter lays it down very clearly that nobody can grind his own axe. Anybody who has anything to do with the management of it is debarred from making anything out of it. It was uphill work for many years. There was not much support, but now the Festivals have developed, and during the month of August we had a tremendous number of pilgrims from all over the world, when we staged fifteen or sixteen different plays. The biggest thing of all was in one week, when eight different historical events were given in their chronological order, so that anybody who wanted to study English history in the best way was able to come there and get such an impression that no amount of reading would ever give him. That was a fine thing from an educational point of view, but it involved a lot of hard work. Mr. Benson was telling me the other day how an Irishman at the end of the week was so fagged with his work that Mr. Benson found him squaring up to a bust of Shakespeare and saying, "I'll learn you to write plays." One of the stage hands was overheard about the middle of the week saying to one of the other helpers, "Thank God, Bill, there's another king dead." That will show you something of the work.

Fortunately we people of the English race never know when we are beaten. When they had to look around to find a man who could carry out these tremendously heavy programs, they were very fortunate in coming upon my friend here, Mr. Benson. I am not going to say anything about his qualifications. The first thing that recommended him was that he had plenty of grit. They also knew that he was the man who cared for art before anything else, and who also had the most extraordinary faculty of getting the work out of other people, by intense enthusiasm and by holding up the high ideal, and the result is that nearly all the Shakespearean actors in America and in England at the present time owe their inspiration to Mr. Benson himself.

There is only one other point I want to make, and that is that the whole idea of the Memorial Theater and Mr. Benson as director is from the point of view of clean play. I have gone through the mill myself in most forms of sport.

When I came along yesterday and saw the old yellow and black colors, I said, "That makes me feel like old days."

Those were my colors. I was at one of the smallest colleges, but our team played so well that we beat the team picked from all the others. We were a team that played together, and they were individuals, and the team beat, and that is what we are trying to do in presenting the plays of Shakespeare. We are trying to present them so that all the parts are perfect, the small as well as the big ones are well played. We want people to say, "What a good play Shakespeare was able to write."

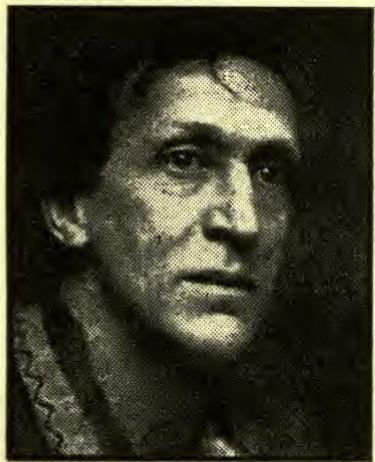
Address of Dr. F. R. Benson

October 21, 1913

You have a great advantage over me in that many of you have lived in Canada more years than I have been in it for hours, and I have this advantage over you, that having been in Canada only some two or three weeks, I am bound to know far more about it than any of you know about it, or are ever likely to know. It is in that spirit that I wish to take your kind reception.

If I have the right to trespass on your time at all, it is solely because of my capacity as an actor, a profession which gave Shakespeare the insight he had into the genius of the race, into the heart of the mystery of the world. He

identified himself with all the forces of nature—the birds and bees and flowers. He identified himself with the soul of all created things, and above all with men and women and children, and so as a humble follower of his calling, the drama, you will forgive me if, as a member of this great Empire, I try very crudely to put before you some of the impressions of one of a wandering tribe, one of a band of Shakespearean singers. The impression, crude and faulty impression, but one of the im-



DR. F. R. BENSON

pressions which I would like to give you, is the impression of Stratford-on-Avon. Mr. Flower has been good enough to speak of the work we are doing. What we have done you must judge for yourself. It lies at the

root of all empire building, of all art, that is, it is never a question, and I hope never will be, of you and I, but always a question of us. And so it came to pass, it became a question years ago of a partnership with Mr. Flower, just in this work of bringing Shakespeare into the fuller, freer, more joyous life of the people who speak his tongue, so that we might be the humble instruments in giving noble pleasure to a noble people.

The people from long living in Stratford-on-Avon and reading his works came to agree with the Shakespearean actor who at the end of his life stood up before the House of Commons and said: "I maintain it is a matter of national importance that the youth of this great country should in their years devoted to education be brought into contact with all the life for which the name of Shakespeare stands," and we Shakespearean singers want to wander through this great empire bringing home to our fellow-countrymen the loved messages of Shakespeare; and so our partnership began, and I will tell you why Stratford-on-Avon was a suitable place.

People have asked me: "Why Stratford-on-Avon, with only eight thousand people?" The answer was, "Because the greatest chapters in British history that have been written so far have been written by those who wielded the spade and the axe and the hammer, those who had the far-seeing eye—the pioneers of the world, the pioneers of humanity, all from the humble life of the yeoman."

Stratford-on-Avon stands by the banks of the river on which Shakespeare lived, and the flowers bloom and the birds sing as in the days of the singer, and that is one reason, because Stratford-on-Avon is still one of the cradles of the life of England, of the yeoman whose blood flowed in the veins of those who first came to this country; the yeomen and the seamen, the men of the land and the men of the sea; and then again because it is the shrine of the great singer of the human race, and the great dramatist and poet of England.

People come from all parts of the world. They come from India, and the Indian Rajah says: "I will go back to India and I will tell my people of the festivals, of the folk songs, of the folk dances, and of the joy of your Shakespearean celebration there, and it will help them, and thus your people and my people, because of the story of this song and this drama will understand one another's religions better."

One Rajah comes, and we ask him what is his impression of England, and he says, "In your busy manufacturing towns I cannot see God, I cannot see any reverence or any mystery, but when I come to the country, then I understand the greatness of the English race."

Then an Indian priest comes, and he blesses Stratford-on-Avon, and he says: "I am not of your religion, but many streams meet in one sea, and here I learn in this quaint little town that has extended a friendly hand to me, an alien in race and in religion, perhaps an elder brother, but still of a different creed, and I go back to my people." And that man went back to India, and said: "I have found the heart of England in the home of Shakespeare, and it is a strong and gentle heart, such as the heart of the singer himself." Then you get the strikers, and I ask them, "What is the meaning to you of this Festival?" and they say, "It means the end of economic strife, it means harmony, it means getting back the sense of the true proportion of things. It means friendly and kind arbitration. It means bringing back loveliness."

You get another striker, too, and one who had been the leader in a strike not unmixed with blood, and he said: "Shakespeare has shown me a better way than dynamite." That is just the negative side. Then in that same town from which the anarchist striker came, through the influence of our little band, I am proud to say that three notable things have taken place in the last year. One was that in the slums of Birmingham, a Sunday Society of Education asked myself and some others to go and speak to them on anything except "The rise in wages." They were tired of that, and so they put us down to say something on the subject, "Man shall not live by bread alone." And they said, "Speak to us of the solution of economic progress," and in terms of art and beauty and loveliness and human brotherhood we spoke.

These are some of the practical lessons and necessary influences of Shakespeare.

Then some of the women living in that part of Liverpool where unfortunately many of the women are the victims of a sweating organization, instead of going on strike, instead of taking to drink, banded themselves into a club to try and bring the songs of Merrie England back to the great city. And so they gave the folk songs and folk dances, and the homes were prettier, and the men found it far better than drink. Then they told their story in a play which

they composed themselves, and they are going to do it again, and the capitalists came and they conferred together, and they understood one another, and the bitterness of that cry of the strikers, "Bring us face to face, man to man, with our employers," all that is made easier.

With the return of the artistic sense comes in that common sense which is the foundation of our national greatness.

In a school of the poor children I have seen the little fellows in their ragged jackets, and the girls with their untidy frocks, all busy making pretty things for their play, and the mothers and fathers watch, and it is a great day in the year when those little scholars for one day become kings and queens and lords and ladies, and as the sons and daughters of England, just that day of their school play. That is one bright side.

In our country there are various societies, Daughters' Societies. I know at least five hundred, and I understand some one thousand here, all telling the story just in terms of play.

Then there are Shakespearean societies, and I was invited once to address a Shakespearean society that had been in existence for twenty-eight years, and I was introduced to an old man who played the low comedy parts of Shakespeare, and I said, "When do you find time to study these parts?" and he said, "When I am digging a drain or mending a wall." The village butcher was standing by, and he said, "Aye, man, he builds the best walls in Worcestershire, he do," and so I found out that these men were the pick of the village. Mr. Flower will bear me out that they gave a wonderful performance of "As You Like It," using all that knowledge and love of mother earth, all the love of created things and all beautiful things, that is inherent in the Midlands among the yeomen folk.

Then it came to be the time for this old man to pass on, and he was buried in the village, and over him is a tombstone, and on it are these words which his friends wrote on, "Here rests John Smith, an honest man and a good bricklayer," and underneath were the words of his own choosing:

"If it be now, it will not be to come;
If it be not to come, it will be now.
The readiness is all."

Surely the readiness is all. We have many mottoes, but "The readiness is all" is the proudest motto of the British race, the proudest motto of the princes.

I would like to say to you that we as Shakespeareans like to think of ourselves as imperial minstrels, that is the burden of some of our song, if only we can sing it aright.

You have not before you the same problems that for the moment are crushing the life, that are making our hearts heavy; but believe me underneath the surface of England there is a new England being born, and we are working for a time when there will be a great Imperial Council, which will be truly representative of an empire mightier than the world has yet seen, an empire that will embrace India, the United States, Canada, Australia, Africa, New Zealand and wherever the English tongue is spoken, and it is our belief that Shakespeare will be a mighty force in the making of the new England, a new England that shall be full of the principles of justice and of beauty, a new England that is not out as the Roman and the Greek was for exploits, but whose end is extensive uprightness, an assurance that acts as the inspiration to society, carrying with the love of right the gay, free, full strong life throughout all classes, if we sing our song aright.

Freer opportunities for all. You have brighter opportunities for all than we have in the old country, but we are winning our way very slowly, and it is all new, and up to us to see that the conditions of that freedom shall be worthy of our Shakespeare, because it seems to me that the sway of the destiny of the world may at this time be weighing in the balance the actions of the world, the mighty peoples, and to say to whom shall it be given to strike the destiny of man. This moment it is in our hands, the sons of the king folk, who have broken the trail, such as no other race has done.

It is given to the sons of the king folk to care for those things that really matter, those things that never pass away; but forgive me if for a moment I say, are we sure that all is well with our country. That is, does the bread-winner labor under the best conditions? Is the nobler song of another England being sung? Let us see that this Canada remains worthy of Shakespeare's song, and if modern civilisation means the invariable death of all the people whom it touches, if it means the absence of song and beauty, then all is not well with us, and the American Indian who

has given place to us is nobler than us, in that he still says: "I believe in man, I believe in the friend of the soul of man, and at my summons I die calling ever that you are the people that kill the birds, that kill the song." Let us see to it that labor can still sing and that the Shakespeare of the future shall it press on. Let us not kill the bird song in our midst, so that we may say in the words of the American play called "The Piper," for we come to you as wandering pipers:

"I will lead you forth to play hide-and-seek close to the waterfalls,

I will lead you forth into a land of vines,

A land of vines and abundance of sunshine still,

And of men of song, calling far away forever."

Mr. President, forgive me for rising once more to my feet, but I have omitted to say what a tremendous inspiration it is to us, the very warm, hearty greeting you have been good enough to give us.

May I say that I am proud to think that my ancestors were sea vikings, and Mr. Flower is Saxon and Irish, so that we represent what may be called the mongrel race, and in that spirit we offer our sincere thanks, and may I quote one of your poets:

"All men with the hearts of the Viking and the faith of the child,

And that love as children, too.

And as along brave they shall echo that song, the song of sadness and of mother love,

Strong in undying love to England's shore,

Some day they will England hear and understand."

And I want to assure you that we Shakespearean singers will see to it as far as in us lies, that those in the mother-land who have not had the pleasure of visiting Canada, will love and will understand, and in that sense with heartfelt gratitude, as an artist and a Britisher, I raise my glass and drink with my friends to the health of the land of the Lady of the Snows.

Municipal Taxation

Dr. Adam Shortt

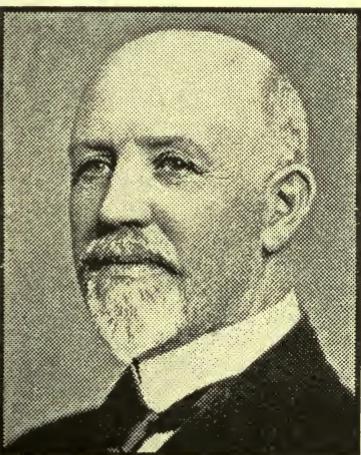
(Chairman Civil Service Commission, Ottawa, Ont.)

November 11, 1913

It is a great honor to address you. The Canadian Club is singularly adapted for the exchange of ideas, than which I know no better medium. It brings its members together to hear what some fellow-citizen has to say, and one finds an open-minded audience. To-night I expect to speak with great freedom, and, that being the case, we will first look at the basis for municipal taxation in a straightforward manner. The first general observation is this:

In dealing with an economic problem we are not dealing with scientific principles. The principles of mathematics are as fundamental at the Poles as at the equator, and are the same under all human conditions. But you can artificially produce at the equator conditions existing at the Poles. However,

when you come to sciences based on human activity, the facts differ fundamentally, and therefore a different set of facts requires a different set of principles. If you have a set of facts differing, you have a set of principles varying them also. This I beg you to bear in mind. Now, I don't profess to speak of taxation features in Ontario as a sound application of principles that will work out everywhere. Now,



DR. ADAM SHORTT

coming down to particulars: When you come to the question of raising municipal taxes you are face to face with

the question, not of favoring someone, but of a community having a service to render to itself, and which must be paid for. It is not a question of favoring or penalizing someone. These services fall into three groups: First, service rendered by all to all; second, service rendered by some of a community to all; third, service rendered by some to some.

These are services which are connected with a fundamental principle. You cannot say that in a community you will put down streets for two-thirds of the people and not for all; that you will furnish water for fire protection for some and not for those who cannot afford it, allowing all nearby houses to burn. These are services which must be furnished by the community as a whole. Otherwise, as Carlyle says, if you allow typhus to blossom next door you can easily see what is coming to you.

Therefore, the individual, as a citizen, must conform himself to these requirements regardless of his particular choice in the matter.

Such, for instance, is street cars, gas, and other utilities. As regards street cars, you do not necessarily furnish transit for everybody, and you need pay for service only as you require it. These are features that can be left to individual option, as they do not affect others, but rest on the question whether they impose a duty to one's neighbor. That distinction makes a difference in the service.

But on what principle are you going to charge on these other services? As regards school taxation, are you going to charge a man with ten children ten times that of the man with one child. I think not. Therefore the whole community will pay for the service, regardless of what the individual gets out of it.

If he doesn't get it one way he gets it in another. A community may or may not run a street car service, but if the whole community needs it, the whole community must pay for it. One of the most popular ideas is that certain forms of property must be taxed because they have a peculiar relation to other properties. Now, I am sorry—no, not exactly sorry—that this distinction rests on a false foundation. You take first of all that the principle that a community contributes value is a perfectly sound principle. There is no lie half so hard to disprove as that which is three-quarters true, and it may be the one quarter that does all the damage. It does add to the value of the land, but it doesn't cease there.

For example, you have two doctors, equally capable, equally sound men. You place one, a hundred and fifty miles back in the country and one in Hamilton, and start them out on their careers. Which one will have the more severe work to do? Obviously the man in the country. The man in the city sits in his office and has patients come to him. He can sit there and operate at two hundred and fifty dollars a case, while the man in the country is traveling through the country roads in all kinds of weather and overcoming all kinds of difficulties. This difference is because one's lot has been placed in a community whose needs give him wealth in proportion to its needs, while in the other case this is impossible.

In the land question it is the same. The other fellow goes into the backwoods and values go up slowly. These are simple facts. Take two men running dry goods stores —one in the city and the other in the country. The man in the city is rewarded for his labors, and soon employs other men to do his work, and because of the business of the community in which he is located all he contributes is the element of organization, while the country man does his own bookkeeping, sells his own goods, and gets comparatively little return. This principle applies to land as well as others. Let me go a step further. Who constitutes the community that raises the value of land? The ordinary supposition is that it is the people who live in the city, but nothing is farther from the truth. Most of you have visited the west, and have seen the rapid increase in land values there. Investigation usually shows that most of the money has come from the London market. The values soon rise, and that attracts people and money, the people themselves contributing very little. According to this principle, then, you should tax yourself and send the money to England. Another popular idea is that the real estate man simply sits down and lets real estate values go up around him. Nothing could be more untrue. There isn't a man who hustles more than the speculator who persuades you to invest your money. He is the man who causes values to go up. What is value? It is the estimate we put on things. If I can persuade you that an article I may have is worth one hundred dollars, that is the same as if I produced a rare article. In one case it is work of the hands, and in the other work of the mouth. Next year you may find either and both articles valueless.

Now, it is not labor alone that creates the value of anything, but will it commend itself to others? Two carvings

may be produced, both entailing the same amount of labor and care. In one case the article may take the fancy of a community, and in the other not. The process is one between what an individual produces and a community that will accept it. A last year's Parisian concoction may be absolutely useless because it is hopelessly out of fashion today. I have used these illustrations to show you some of the fundamental principles. I could use illustrations from Hamilton of fifty years ago, when Hamilton was going through a process akin to that of the northwest. Recently I came across some documents and correspondence of 1861 and 1862 showing the overhead expenses incurred in 1855, 1856 and 1857. Why did this situation arise? Because the citizens of Hamilton thought their city would be a huge place within a comparatively short time. Farms were subdivided and placed on the market as city lots, and the people thought that railroads would soon arrive and convert Hamilton into a big city within a few years. Four railroads were subsidized, the impression prevailing that huge dividends would be derived from this source. In his appeal for assistance, the mayor said that all these expectations had vanished, and that if any more taxes were placed on the citizens, the city would shrink away altogether. This was a case where land values were created on an imaginary foundation. Prices may go up and down, yet you say tax land values above all others because it represents the individual. Some people do say that in one case a man creates and in the other he doesn't. This is of no importance unless what he creates comes into touch with what other people want, which may change the conception as to the value of it.

In the last phase of that argument, I am asked if it is not desirable that when a man makes a huge profit out of a big deal, should not the community get part of it. With that idea I heartily agree. Some say that if you tax land annually, as Henry George suggests, you will get it. Let us consider that phase of the question. If that tax would catch the speculator, I would favor it, as he is the man we want to catch. However, when we examine things rather closely we find that there are speculators and speculators. In some cases the speculator will reap a huge profit in a short time, quietly withdraw and use his profit elsewhere. The man who waits ten years for values to increase is not a speculator. The speculator of the west is the man who makes values because he persuades people to hand out good money for the talk he hands out. For instance, a man goes

to Edmonton, Winnipeg, Calgary or Victoria and sees outside the city limits a block of land he considers suitable for a sub-division, and buys en bloc. This is assessed as undivided land, but the speculator lays out streets, puts up wires, constructs sewers and water works, and I have known them to even put down street car lines. The property is then extensively advertised and the money flows in. After everything is ready, it is suddenly registered, and comes in as divided property, and the assessor taxes it as such. However, by this time three-quarters of the lots are sold, and before the taxes have been collected three or four times the speculator has sold out his entire holdings and is gone. This is real speculation. I have known men to become millionaires through this method within three years. Now as regards the single tax—who does it catch? Not the speculator. It catches the man who catches the fine story and the lot. The advantage to most people is because they sell at advanced values.

I know of one instance where a speculator sold out a large number of lots on condition that if the purchaser failed to sell within a year he would take back the property and give him 30 per cent. profit. He gave these written guarantees and never had to redeem one of them. His success brought other people along, and the people who bought first had a chance to make 100 per cent. profit, naturally refusing the 30 per cent. guarantee. It was the selling of the first lots that kept it going, and these are the men who worked their brains.

But there comes an end, and someone is left with the lots on his hands at top prices. They have to wait for values to increase, and they are the people who are caught by the single tax. They are the people who have to stay with the land. I know cases where the original investors made sufficient money to invest in skyscrapers while the people who bought the lots and were compelled to hold them are paying taxes year after year. Do you call that fair taxation? You ask if there is any way of getting at them. I say yes. That other George (Lloyd George)—not Henry George—has a solution of the problem. He would tax the speculator, as is done in Germany. Unfortunately, it is too late in some places. It is this: that when the towns are starting out, and when titles are registered, a law should be passed that any property that increases in value 25 per cent. should contribute some share to the community. If in a sale of that

property the profit is double that amount, the community's share also should be doubled. If a man makes a hundred thousand dollars on a deal, seventy-five thousand dollars should go to the community and twenty-five thousand to himself. This is the period in a city's life when it most needs money for electric light, water, sewers, etc. Therefore you would have two standards—annual taxation to serve annual needs, and sudden taxation to meet sudden needs, and only the Lloyd George system will bring about that result.

The speculator of the west is very enthusiastic about single tax, and went about as a public benefactor. People looked on him as such until later they found that he had walked away and wasn't touched, and they had to pay the price. Under the single tax everybody will use as little land as possible, and all this will militate against expansion, and will encourage all kinds of congestion, while the one salvation of the city is to get the people back to the land. Right here in Hamilton are the people who are cultivating the land—I mean the men of your farm implement works. The few individuals who ride these machines up and down the fields are not the men. Encourage your employes to go out onto the land and help reduce the cost of living. You have to tax the speculator who benefits with the rise and cease when this ceases.

I would like to devote a few moments to one or two other points that do not require so much argument. I believe that municipal taxation should be so arranged that those people should pay most who are getting most out of the community. The matter rests largely on the ability to pay. There is no use trying to take money from the people who can't afford to pay, so that when a man has ten children and no income, don't tax him; but when a man has no children and large income, tax him well. He should pay for the education of the other man's children. The other process will get you back to where Arabia and Egypt are to-day, and no man has the right to say, "Sufficient unto the day is the evil thereof." Whether a man is working hard or not is no indication of his income. You can't proportion one to the other, and ability to pay is a sound basis. You can readily learn the truth about some men's incomes, while it will be very difficult to get at others. However, salaries, bonds, securities, and such things, cannot be hidden, and you can tax companies on gross income, because they cannot

escape. Large corporations should be taxed on provincial and in some cases on Dominion principles, and possibly international.

These, gentlemen, are some of the problems that confront us. We must strive for an equitable basis. However, if a group of hunters cross the road if the hare is on the other side, they are not going to get much hare. I leave the question with you at that point.

The British Consular Service In Its Relation to Canada.

J. Royce Broderick

(British Vice-Consul at Washington, D.C.)

November 21, 1913

Let me begin by saying with what keen pleasure I appear before you. It can be conceded that the subject on which I propose to speak to-night is a practical one; then, there is no more appropriate place where such a speech could be given. This city has, and is destined to play a very important part in the industrial life of Canada. In sixteen years it has doubled in population and importance, and will advance even more rapidly in the future. I would wish, gentlemen, that a more able mouthpiece had been chosen to deliver this message to you to-night. The people of my nationality are usually credited with the gift of tongue, but this the gods have denied me. However, perhaps this is not an unfortunate circumstance, as I may not, therefore, be tempted to wander from the subject.

On one occasion two criminals in New York were talking of the conditions at Sing Sing prison. One of them said that his unconventional mode of life and force of circumstances would probably at some time result in his making an extended stay there, and he was eager to find out as much as possible. His companion fluently described it, and when his curiosity had been satisfied, it occurred to him to ask how they put people to death. The other could describe it only from hearsay, and said that they just seat people in comfortable chairs and then turn on the "elocution." This, however, is a libel on New York. I see before me many comfortably seated in chairs, and each hoping for a happy release.

I have spent five years in the British consular service in New York, and have been struck by the rarity of cases in which Canadians consult their consul general. It has occurred to me, as well as to my colleagues, that perhaps the average Canadian has been led to believe that the British

consular service is conducted principally for the benefit of manufacturers and exporters of the British Isles. While in New York, Mr. McCullough suggested that this idea might be overcome and the barrier removed if the British consuls took occasional trips to Canada. The desire of his Majesty's government has recently been emphasized in a circular sent to its consuls advising them not to neglect an opportunity of consulting the Canadian people, and to supply them with any information they might desire. This circular letter was the result of correspondence between the Canadian government and Sir Edward Grey. Our efforts have been to carry on this work. On many occasions the consul general and myself have had the pleasure of making the situation as plain as possible in New York city and at your annual convention at Niagara Falls I covered the ground I propose to cover just now. I have been gratified to find more requests for information from Canadian manufacturers and am at present carrying out the suggestion of Mr. McCullough in making a tour with the object of placing the message before the Canadian people and to create a greater interest in regard to what the consular service can render.

I can easily understand that the main reason you do not seek a greater outlet for your products is because the demand at home is greater than the supply. It cannot be supposed that while you have a market unsatisfied at home that you will seek to find a market outside the Dominion, and it is claimed by many that it will take years before your mills will overtake your own requirements.

But I have seen other statistics that show another side to the picture, and indicate an absolutely unexampled rapidity of industrial life. I found that the output of manufactured products last year was valued at \$1,165,000,000, and that during the last decade the capital invested in industries had increased by about 180 per cent., and that in the same period the value of industrial production had increased by some 144 per cent. I find that the total volume of your commerce has almost doubled itself in ten years, and that the population, which was less than four millions in 1868, now stands close to eight millions, and that your emigration is drawn from the best of the old world and the new—alert, thrifty and progressive people. I find that the value of exports, which was only a little over two millions in 1868, and which had reached sixteen millions in 1901, has more than doubled itself in the succeeding decade, and has reached the remarkable total of forty-two millions in 1912.

I have given these figures to illustrate conditions with which you are doubtless much more familiar than I am. The expectation of Canada is that while she still continues to turn out agricultural products to an unexampled extent, in the end she will be mainly a manufacturing country. I believe that within a brief period of time she will enter the arena of other industrial nations and compete with them for the world's custom. When that time arrives she will find these countries equipped with the most up-to-date weapons, keenly alert to discover other outlets for their products.

Now when that time arrives it will be a fortunate circumstance for Canada, for its consular service will enable it more readily to place whatever power and facilities it possesses to help on Canada in its period of expansion.

Let me explain what the British consular service is and what it can do for Canadian manufacturers as they enter more and more into foreign fields. It will be necessary to take a brief glance at the origin of the service. I find that the office of consul is co-eval with commerce itself. In remote times, as it is to-day, the object was to find the most goods at the least sacrifice of their own. Some do it on a small scale, and find a home in the penitentiary; others operate on a larger scale, and are regarded as financial geniuses. The ancient Egyptians are said to have had high priests to settle their commercial disputes, and these functionaries to which I have referred are believed to have been the earliest consuls.

Centuries ago, the maritime nations, such as the Romans, from whom we derive many of our laws, discovered that if they were to protect their commerce, they would have to appoint men of their own race at foreign ports: men of upright character, who would be in a position to punish mutineers and pirates and have the power to decide questions upon which might hang the friendship or hostility of nations. When or how they did that I do not know, but mention it to show the antiquity of the service. From the East came the custom of appointing an arbitrator to settle disputes and avoid the tedious exactions of law. After a short time the governments took over the right of appointing foreign consuls abroad, and the practice became more regular. England was slow to follow the example of the Italian cities in this respect, due probably to the slow advance of her trade.

The first British consul was an Italian, Lorenzi Strozzi,

who was appointed in 1485, in the reign of Richard III, at the port of Beza, Italy. After the appointment of Strozzi the appointment of other British consuls was rather slow. At this time it was stipulated that the consul should receive one-fourth of one per cent. of the value of all goods passing through his hands. Unfortunately, this excellent system of remuneration is not now in vogue. If it was, it would be more advantageous to be British consul at New York than to be leader of Tammany Hall.

Later on the appointment of consuls proceeded more rapidly, and about the year 1600 the first consul to England was appointed, and at present we have consuls, at every place of importance on the habitable globe, and some at places of no importance at all.

In 1825 the system underwent reorganization, which has improved it greatly. The office of consul carries with it a certain dignity and prestige in Christian countries, and consuls are granted certain privileges and rights not granted to all office-holders. By international law they are granted special privileges, such as freedom from arrest—a very useful stipulation—exemption from taxation—another very useful thing—freedom from military duty, and enjoy the special protection of the law of nations. Owing to this protection they are enabled to obtain information for traders and manufacturers not available to others. Other countries take full advantage of this, and Canada must not neglect this advantage if they are to retain a firm footing among the nations of the world.

The producers of manufactured goods must use every means to extend the sale of their goods, and though the consul is not a salesman—he cannot bring negotiations to a conclusion—he can indicate the manner in which trade can be created or promoted, and can act as a pioneer for the commerce of his country. He cannot create trade, but he can give information on local styles and prejudices, and is veritably an ambassador of trade, to make the path of commerce as smooth as possible.

An amusing incident happened in a central American town where the consul found a large number of women employed in removing the yellow wrappers from a large shipment of English candles and re-wrapping them in blue paper. When questioned, the merchant explained that a year ago he had done a roaring business in yellow-wrapped candles, but that this year the natives would have nothing to do

with any but the blue. Of course, his firm could not understand the situation, but it is in just such incidents that the consuls can do a great work in explaining conditions.

The tariff, of course, is responsible for many of the apparent difficulties. Some time ago a woman who was taking a puppy into England, where the restrictions are very severe, was refused permission to enter the country unless she disposed of her dog, whereupon she entered the dog as a wolf, and was allowed to proceed.

As one of her statesmen has said, Canada is the land of the twentieth century. The development of the United States has been marvellous, but I believe Canada will go on even more rapidly. Mechanical inventions have made rapid progress, and Canada possesses vast water powers which the United States did not possess. The wealth amassed in the nineteenth century was equal to the wealth amassed in the eighteen hundred years preceding it. Canada will benefit by the experiences and mistakes of the United States, and in spite of criticism which is seldom justified, the British consular service is at least equal in efficiency to any of its rivals in the world.

Sometimes it is expected that the consular service should be a specialist in every line, but this cannot be done. What is needed is men drawn for their education and common sense, or, in other words, their efficiency. I think the consular service is a machine whose efficiency will improve with the greater speed at which it is driven, although I think Canadian consuls need no stimulus to make them eager to render efficient service to Canada. For my own part, I am convinced there is no higher work I could do than help on in the wonderful expansion which is now beginning for this great country. I hope that wherever I may be you will not forget the British consular service.

The Significance of National Fire Waste

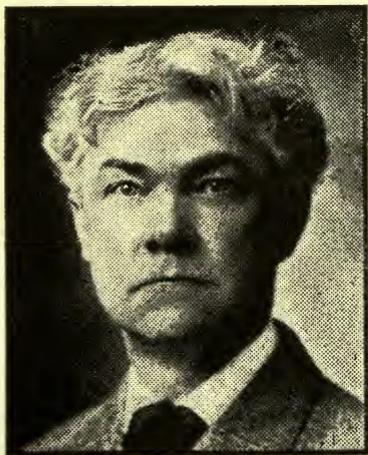
Franklin Wentworth, of Boston, Mass.

November 26, 1913

I had the pleasure of speaking in this room last year to a distinguished assembly, and I do not intend to repeat the engineering features of my last year's talk. I wish merely to make clear the economic significance of this fire waste, what it means to us all individually, both in the United States and in Canada.

The annual fire loss in the United States and Canada for the last twelve years has averaged two hundred and fifty millions of dollars. Now, approximately that means \$30,000 an hour, or \$500 a minute, night and day, for all those twelve years the United States and Canada have been burning,

that they are wasting in created reserves. Now the point I wish to make clear is that anything that is burned is gone forever. The destruction of created reserves is an absolute and total waste. Now, Americans—when I speak of Americans I mean you on this side of the line, too—we Americans have been burning our lumber until our resources are not unlimited. It is only within the last two or three years that we have given any thought to this subject. Your govern-



FRANKLIN WENTWORTH

ment is working along the line of conservation, too. It has seemed to us, on account of our apparently unlimited supply of lumber, it has seemed easy for us to build and burn, and build again, rather than to adopt those precautions long since adopted in England and in the countries of Europe.

American cities, most of them that are fifty or sixty years old, have been completely wiped out, some more than once.

Now, fire waste touches the pocket of every man, woman and child in the nation. It strikes as surely but as subtly as indirect taxation. It is a sort of indirect taxation, and the people pay it. Fire insurance is a tax upon your goods. You take all the stocks of goods in Hamilton. They carry fire insurances. Now, that is a fire tax, and that merges with the cost of the goods, and when we buy anything we pay that tax, if our people could realize that.

I think the reason we have been indifferent to this tremendous waste of two hundred and fifty millions of dollars a year is that we have been blinded by the notion that the insurance companies pay this waste; but how could they, and remain solid? They are merely the collectors and distributors of this tax, in so far as it relates to their policies. I wish to make clear that it is not necessary to hold an insurance policy to contribute towards this fire waste, because of this method of indirect taxation. You remember that the French call indirect taxation "the method of getting the most fat with the least squawk."

Let us take a simple commodity like cotton. Cotton is insured in the south, and carries a fire tax. It is insured at the railway station. It is insured everywhere. All the way along from the cotton field that cotton bears this fire tax, and when you or your wives or daughters buy a piece of cotton goods you pay this tax, consolidated in the cost of the goods. The only way we can avoid paying this fire tax is to avoid buying the goods we need.

Now Europe has an average annual per capita fire loss of about thirty-three cents, and the United States and Canada have an annual fire loss per capita of over \$3.00. Think of that now, friends. Now, what does that mean? It means that every man, woman and child in the United States and Canada pays \$3.00 per year, a fire tax. Now, if on a very blue Monday a collector were to come around and ask us for our cheque for our share of national or international carelessness, we would then realize that we paid it, but we do not realize that we are paying it, because I say that this tax is merged in the cost of everything we eat and drink and wear, and that is why we are indifferent. We think that someone bears the burden. We have a notion that the insurance companies get their income from Mars, but they get it from us. What we must come to, and what we will

come to in this country is a different psychological attitude toward the man who has a fire. Now we sympathize with him. In France, if a man has a fire, and it goes outside his premises and damages his neighbor's property, he has to pay his neighbor's loss. That is very educative. In Germany, when you have a fire the first person who calls to offer condolence is the policeman, and he locks you up. You have to prove that you were in nowise responsible for that fire, or else you have to pay the cost of the fire, and you have to pay a fine to the city for calling out the fire department.

It is very singular that we should allow this tremendous waste to go on year after year without any organized effort to check it, and the work that we are doing is to attempt to arouse the people to its true significance. The ordinary man will read of a fire, and he will say: "Was it insured? Oh, yes, it was insured, we need not worry," and we cease to be shocked, at least, we have never been able to be shocked by any ordinary fire. We need a fire like the Binghamton fire. We need some holocaust in connection with the fire to induce us to give it any attention whatever. In Europe, a \$100,000 fire, for example, creates a sensation. A \$100,000 fire in Europe shocks Europe. All the newspapers comment on it, and who is responsible for it; but we in America, if we take up the morning paper and do not find a record of a two or three thousand dollar fire, we think it has been a dull evening. We are so hardened to this tremendous waste, and yet you can see the proportions of it, and that it is a large feature in impoverishing the people. It merges with the cost of everything we eat and drink and wear. The sooner we waken to the fact of its awful proportions and unite in some way, the sooner we will be relieved of this burden, which we are not conscious of.

Now, I cannot go into the engineering features of the case, but we are gradually coming to see that our fire department can very well be used as an inspection force to keep the city clean. We are beginning to see that we must have inquests into all fires, and that is one thing which Ontario and all the Canadian provinces need to-day. In about twenty states we have a fire marshal, a state official who is supreme in his field, and his deputies are the chiefs of the fire departments in the various cities, and all fires are reported by the fire chief to the fire marshal, and the fire mar-

shal has the authority to call witnesses and to trace the causes of such fires.

You cannot get the statistics of the fire waste until you have some organized bureau like a fire marshal's office to collect information with regard to fire waste.

It is an exceedingly difficult thing to convict a fire bug, anyway. He can arrange for a fire to break out after he leaves home. In Chelsea, across from Boston, the firemen were called to a fire, and they extinguished it very quickly. They found that the lamp had been set on a box, and the base of the lamp had been tied to a piece of meat in the hope that the cat would find it, and the cat found it and upset the lamp, but the firemen got there quickly and upset his scheme. There are a number of ways of arranging for a fire to break out. It takes trained men to understand this. Men burn for their insurance money, and they burn for revenge. There are several kinds of fire bugs, not only those who burn for insurance. It is not only to get the insurance money the fire maniac burns. You should have that official in the provinces of Canada, and I believe that your Board of Trade has already taken the initiative. I congratulate you on your forehandedness in doing that.

Now, the only way we can get at these things is through some form of a local organization. You have the Ontario Fire Prevention Association. The secretary, Mr. W. Walker, is with me to-day, and Mr. Walker wishes to support his organization by local chapters or local organizations that shall pay attention to local matters and join together in preventive measures. Now, there is no money in that sort of thing for anybody. There is a chance for a splendid exhibition of public spirit. Ottawa is to have such a chapter, and I think it would be well if you gentlemen see fit to refer this important matter to the fire insurance committee of the Board of Trade, which committee, as I understand, has the membership of the president of your club and the representatives of a number of other important organizations in the city, men qualified to take up this question, and see if something cannot be done in assisting to form an organization that shall give constant attention to these important matters.

In the States we have trouble of this sort. Some matter affecting fire waste will come up, and the Board of Trade will adopt a resolution. We need a coherent organization

that shall take cognizance of the whole fire, not from one insular point of view, but to view the whole problem in its private and national aspect as well.

I am sorry that I have had to present this matter to you in such a hasty and desultory fashion, but the matter is one of tremendous importance, and I am sure that there are enough men in Hamilton who have given the matter consideration to meet such a movement. I thank you for the opportunity of bringing this matter before you, and I shall certainly hope to hear of good results from the progressive city of Hamilton.

The Mother Country.

Rabbi J. Leonard Levy, D.D., of Pittsburg, Pa.

December 9, 1913

It is a great pleasure to me to be able to come back to spend a little time with you and the members of the Canadian Club. When the opportunity was offered to me to spend a little time with you to-day I was most anxious, if my other engagements in Hamilton would admit of it, to accept this offer of your kind hospitality.

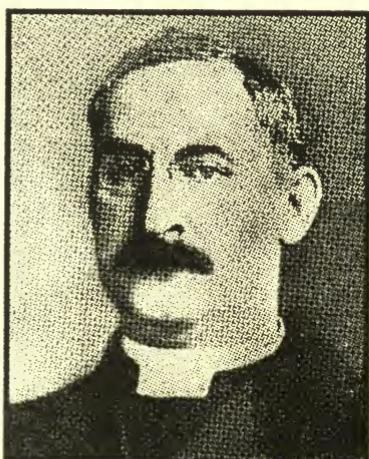
When I was asked to speak, I suggested a topic that must be near to the heart of everyone who loves Great Britain, as one appropriate to be discussed in your presence. I am going to ask you to share with me this half-hour, therefore, in which we may say something about our Mother Country.

I was born in our Mother Country less than fifty years ago, in a little village known as London. I am a real, genuine cockney. I was born within the sound of the Bow Bells. Cheap-side is as familiar to me as the Waldorf Hotel, Hamilton, is to you. My early life was passed right in the very heart of that busy, throbbing center of the financial, industrial and intellectual world.

When I became an American citizen, because I felt it was my duty, living under the American flag, as a teacher of religion, to inculcate the principles of patriotism, it was a sorrow to me to renounce

RABBI J. LEONARD LEVY, D.D.

my allegiance to good Queen Victoria and swear allegiance to the Stars and Stripes, but I always defend my position



when I speak lovingly and tenderly and kindly of England, land of my birth, by saying that it is quite possible for a man to love his mother and his wife, and England is my mother country and America is my wife.

I suppose if I were to look deep down in my own heart, I should be expressing the sentiments of most of you to my Mother Country, when I say that she deserves at our hands every evidence of a great and deep loyalty.

England is little, so little that she could be put into many of the states of the country in which I now live, and it would be almost impossible to find her, but there have been in the history of the world a number of countries very small and yet most powerful in the influence they have exercised upon the whole world.

Holland is not large, but Holland is the home of religious liberty. When every other country in the world was the victim of religious intolerance, little Holland was a free country.

Greece is not a large country, never was, and yet the arts, the plastic arts, will find their highest expression at the hands of the painters, the poets, the architects and the sculptors of ancient Greece.

Palestine is a very small country. Its greatest extent is not more than seventy-five miles wide and a very little more than one hundred miles long, yet I suppose no country in the history of the world has laid mankind under greater obligation than little Palestine, every street of which is sacred, and every mountain of which is a source of inspiration to many, and so little England, and little Scotland, little Ireland and little Wales, that is our Mother Country, small in extent, these little lands in which all of us or our ancestors were born, these have become the source of the highest inspiration.

I would not have you believe that I have come here to whitewash my Mother Country. I do not feel like that old preacher who got up to deliver a sermon in the city of Pittsburgh. The accumulated dirt from the smoke had found a place on the covering of the table at which he stood. He grew very vehement in his denunciation of certain conditions, and the more he was inspired the more profusely did he perspire. With him the inspiration and perspiration were the same thing. Occasionally he would pound the desk and transfer the real estate from the desk to his hands, and then he would wipe the perspiration from his face, and transfer the real estate to his face. He had a habit of giving out

the anthem. He said : "Now, my friends, the choir will sing that beautiful hymn, 'Wash me thoroughly and I shall be clean.' "

It is not necessary for me or for you to utter any word of defense of the position taken by our Mother Country on all questions affecting humanity. The government of Great Britain and Ireland, as well as the government of Canada and all lands, is important, but it is no more important than the men who form the government, and you will never get a perfect government until you get perfect men, because the government is only an expression of the will of the majority of the men who comprise the government. When we find fault with the administration of public affairs, we are not criticizing the government, but we are criticizing ourselves, for we placed it there. In the last and final analysis of public affairs, of public supervision, from the president of my country down, all of them are only ourselves, the representatives of all of us. England has been far from perfect in many respects in her treatment of our country, for example. It is customary for little American children to say to this day that no one ever whipped America, and I sometimes say that no one has whipped England except the British. The only defeats that England has met have been defeats that have been brought on her by her own children; and I often tell Americans that George Washington was a Britisher when he beat the British. He was not yet an American; but they all tell me that the Americans beat the British, and so sometimes I have to take my children across my knee and show them that a Britisher can beat an American.

The Mother Country stands out before the world as a shrine from which comes an ennobling influence, making for light and sweetness throughout the whole world. Wherever this influence has gone, there you find a wonderful fertility, a moral uplift among the nations. It is impossible for a man going to Egypt and comparing the Egypt of 1913 with the Egypt of old, without at once seeing the justice of a people who can convert a savage race, can meet the desert and make it bloom, taking a country without industry, and dotting it with farm houses and factories as has been done by the British people in Egypt, with the most inferior kind of labor that the human mind can well conceive.

England stands to-day as a shrine that has given to us not only the inspiration of the classics, from which have come to us the great traditions of a free people, but from

which has come to us our Magna Charta, from which has come to the people of Great Britain and Ireland and the dominions across the sea, not only these gifts, but there has come from the Mother Country a respect, a reverence, a regard for justice which is an inspiration to the whole human race. I do not mean to say that there are no miscarriages of justice. I do not mean to say that this conception of justice is the highest to which mankind will attain, but I mean to say that there is a certain deference for things English, Scotch, Irish and Welsh which I believe exists in Canada, and I know exists in the other dominions of Great Britain, which induces every citizen to accept the fiat of the court of justice with the greatest respect. In this regard the people of Great Britain, wherever they may be scattered throughout the world, are a solid unit. This is the one nation which has been able to make its people believe they can get justice from the government. I speak with reverence of things American. I believe I am a very loyal American citizen. I have tried to demonstrate my respect for my government, and I believe that those who know me in my home town realize that I am a fairly well educated American citizen, and yet you know the unrest in the United States as compared with that which exists where the British flag flies, is remarkable in its intensity. The average citizen of America does not believe that you can get justice in the United States. You have a pernicious anaemia of justice in America.

I do not know how far this may be true of your own country, but if Canada is like England, I believe that the average citizen feels in his heart that it is possible to go before a court of justice and appear before a man who is uncontrolled by any power except his sense of right, his duty to his conscience and to the crux of the situation.

In America we know what we believe. We know that men receive their positions at the dictation of great corporations, and the mass of the people in the United States are in a ferment to-day because they believe that it is almost impossible for the American man to receive justice at the hands of these judges, many of whom owe their appointments absolutely to the dictation of great corporations, whose interests must then be preserved.

Herein lies one glaring difference between these two great branches of the English-speaking people, and I do not feel that I am at all disloyal to my wife's country when I say that my Mother Country can teach all other members of the

English-speaking people a great and important lesson in the administration of justice.

The Mother Country, however, is at the present moment passing through a great crisis, a great revolution, but the revolution which is going on among English-speaking people in the old world differs from what occurred in France in the sixteenth century, and here in America, in the United States, a little later. These revolutions were sudden. The revolution going on in England is only an expression of quiet evolution. I remember the time in England when men began to receive their vote. I remember the time in England when women had their first rights under the law. I remember seeing the first lawyer put his shingle outside his office that he was an administrator of laws for women. While I was attending school in London I saw these changes coming over the British people. Very slow, exceedingly slow, is the evolution of this race, just as patient and as slow as the movements of Nature.

It is the most difficult thing in the world to convince an Englishman that he is behind the times, but when once convinced, he begins to move more rapidly than any other race under the sun. The last person in the world to believe that men were being affected by the new Socialistic tendencies was the Englishman. He heard talk, but he did not believe it was true, and you know it was the hardest thing in the world to make an Englishman believe that Nationalism was dying out.

I was over in England in 1909, during the Lloyd George agitation, and the upper classes in England were amazed that Lloyd George dared to suggest the changes he did. They had forgotten that England had been preparing her people by education. My own mother, who was born in London, had no school to go to. She could not go to a public school, because there was no such thing when she was born. She died about twenty years ago. Now, one hundred years ago there were not many schools for the people of the British Isles. Fortunately, her parents had her educated at home. Have you ever stopped to think, my friends, that for the last forty years education has been free in England? Since 1871 there has grown up in England an entirely different type of man, the man who thinks because he reads, the man who reads because he thinks; and you can no longer take what is called in social literature the proletariat and satisfy him with promises. You cannot take this man who has read the best literature, you cannot take him and help him to deal

in futurity. He believes in this world. He does not deny that there is another world, but he believes essentially that he lives one life, about which he knows something, and that he lives that life in this world, and that food and clothing must come to him by his own labor, and with the knowledge that he has gained because he has been able to read and think, you can no longer promise him a future in another world, where all the ills of this world are going to be made good, while the rich classes go on with the good things here in this world.

Now you see a change has come over the scene, and while Nationalism to one particular division of a nation may be a great strength to them, the thought of the greatest opportunity is internationalism. We know very well that if you were to build a Chinese wall around the United States, in the course of a very few years we would be so rich that we would atrophy, or we would be so poor that we would be just as badly off. Men cannot live unto themselves. They must exchange, they must exchange the products of the soil for the products of the machine, they must exchange the products of the machine for the products of the field. There must be a constant exchange made between nations if they are to thrive and prosper; and then exchange has brought the nations of the world close to one another.

You used to think that Palestine was a long way off. You imagined, as I did, that Palestine was so far away that it was almost impossible to go there. You can take a boat from New York and get to Palestine in about ten days.

The other day they wanted to blow up a few million tons of earth in the Panama Canal, and the President of the United States only touched a button, and the whole thing was sent off.

I was in Pittsburg a few hours ago in a blizzard, blowing fifty miles an hour, and now I am here in the genial summer climate of Hamilton.

Differences that we have seen between nations themselves did not exist except in our imaginations. We have hazy conceptions of these things. Norman McLeod told Queen Victoria that coming over the moor at night, he thought he saw a great bear, and at first he was afraid of it, and went to fight it, but on looking through the mist he saw it was a man, and then as he came closer he saw it was his own brother. So nations of the world have done the same thing. I was in London a couple of years ago, and I think that every Englishman looked on a German as a

bear. We looked upon people who were not of our particular race as bears. When we came closer we saw that they were human beings. Under the institution of international good-will, we are beginning to see that they are our brother men; and it is largely due, in my judgment, to many of the great teachings that have been put forth by men like Morris, Robertson and Smith, the great preachers, the great seers of Great Britain, that we have come to look upon other nations from the international standpoint.

I believe that you have said of me in Hamilton that I was the first English-speaking man to come into your city to make an appeal for international peace. In the First Methodist Church of this city, it was the first time that anyone had spoken on international peace. It was not received very enthusiastically. It was a new thought. They thought that I wanted people to grow up all mollycoddles. I do not think I look like a mollycoddle. I have had many a fight, and expect to have many more fights. I do not mean to say that because I do not want military splendor and military glory, and the military spirit, that I do not want the fighting spirit. If I took away from you, if I had the power to take away the spirit of war, would there follow a race of weaklings, a race of mollycoddles? No, my friends. If we could abolish war, and the necessity for war, if my mother country, with this great Dominion and my adopted land, were to unite together, England, America and Canada, to celebrate one hundred years of peace between English-speaking peoples, by registering a high oath in heaven, by entering upon a compromise, a decision, a treaty that never under any circumstances should the sword be used for such settlement, what joy there would be in heaven. Men tell me that if peace were preserved, you would have a race of weaklings, but I say to you that I can give you all the things to fight about that you want, even if war were taken away. If you want to fight, go and fight disease. Let me refer to one or two diseases that you can fight.

When I went to Bristol, England, nearly thirty years ago to become a Rabbi, one of the first duties that I was called upon to perform was to go to the house of a young woman who was very ill. The mother and the physician met me in the hall, and the mother was crying very bitterly, and the physician was trying to console her. He told this woman that her daughter was suffering from consumption, that it was absolutely impossible to cure her. That was about thirty years ago. What are we doing to-day? I do not

know how many sanatoriums you have here in Canada, but I know that in the very heart of the smoky city of Pittsburg, that city which is a pillar of cloud by day and a pillar of fire by night, there we have a fine sanatorium presided over by Dr. White, a boy from Woodstock, which has achieved some of the most remarkable results of any sanatorium in the whole world. The percentage of cures in that little place has been so large as to attract the attention of the whole medical world. We have proved that consumption is a curable disease. We have proved that it is a preventable disease. There lies the hope of physicians. If men want to fight, they can fight the white plague, rather than kill.

I do not know how young men pass their time here in Canada, but there are quite a number of young men in the United States who do things they should not do, and visit houses that they should not do, and bring away disease in their bodies. If it ended there, it would not be so bad—a man can suffer for his own sins; but unfortunately the disease taken into the bodies of these young men is transmissible, and the people who suffer are not only the young men, but the wives of these young men; not only wives, but the children born to these wives. A considerable proportion of children who suffer from congenital blindness have every right in the world to point the finger of scorn at their fathers. It is said that in the United States there are six million young men who are suffering from this disease. If you want to fight, can you fight anything better than that? Is it not better to fight these awful diseases than to kill and maim?

If you want to fight, fight indolence, fight prejudice, fight the devil of prejudice when he gets into your heart and blinds you against merit. Let the spirit of fair play express itself in your lives. Every man should be judged upon the merits of the case he presents. Kill where you can the devil of prejudice, which will ruin your country, as it will ruin my country. If men serve you, let them serve according to their ability and their character. I say that no man should be judged by any other standard than efficiency and character. A man can be judged according to his efficiency. A man should be judged according to his efficiency and his character.

If you want to fight, my friends, then go and fight the forces of nature, the pitiless forces of nature. Look at the destruction on the great lakes. Look at the accounts you

read of flood and famine. Look at the earthquakes, the terrible draughts. If you want to fight, fight the conditions that invite these evils; do not fight one another, but fight the pitiless forces of nature; do not permit yourselves to be slaves.

The international thought is the one we require, and it is growing every year with the greatest enthusiasm. Any man who is living in this world and does not realize that Socialism is making great headway throughout the entire world is living in a fool's paradise. When I came to live in the United States there were 279 Socialists to cast their vote, in 1892. To-day there are a million Socialists to cast their vote.

In Germany, in 1876, there was a knowledge of Socialism. Bismarck, the diplomat, at once introduced remedial measures for which we have to fight in this country even to-day. Workingmen to-day have reason to bless the memory of that man Bismarck, the far-seeing statesman. Look at Germany to-day. There is a country to-day swarming like a beehive with enthusiastic industry. Look at the United States at the present moment where it is. Of course, you are busy, but is there not a sense of disaster in the air somewhere? Are men entering into enterprises as they should do? Here is a country producing millions of wealth every year. There is a country like mine doing the same. Should there be this strain? Should men have to worry thus? Should the financial arrangements of the country be in their present condition? Should there be distress in a city like Pittsburg? Should there be distress when you realize that eight billions of wealth come out of the earth every year? In Germany everybody is getting rich. It is this sense of the international to which we have to pay attention to-day. I do not believe that Socialism is the last word. The prospect of Socialism is very entrancing. It suggests the solution. That it is the solution of all social ills I do not believe. I believe that somehow, somewhere, we shall watch and get men who are patriots in every sense of the term. We have waited in our legislature for them. I cannot bring myself to believe that government ownership of everything is going to bring about a panacea. A friend of mine was at the Panama Canal, and talking with one of the officers, who said: "This regime is a fine illustration of what Socialism can accomplish for the world. You have the street cars owned by the government, the hotels and theaters and everything owned by the government. Here you have a

perfect illustration of Socialism. You have the greatest feat of the world accomplished in the shortest possible time. Is not the Panama Canal a fine illustration of the possibilities of Socialism? The answer was: "Yes, unquestionably it is." But you must remember that the man who has control of affairs in the canal zone is a military despot. With a military despot Socialism works perfectly, but you let 40,000 people fight about who would be their despot, who would be the engineer, who would run the stores, who would have the best rooms in the hotel, etc., and you would find that you would not have the harmony prevailing in the canal zone.

What idea do I want to leave behind me here? That my Mother country and your Mother Country has shown to the world the ideal of justice; that she has endeavored to instil among men the ideal of justice; that as a nation she has spread her influence to the remotest ends of the earth, and wherever the British flag flies, men feel that justice; and that now the time has come when we should stick to England, when we should push this international thought one step further in the great ideal of international peace with that of international justice.

Fisheries Resources.

Prof. Edward E. Prince

January 9, 1914.

I regard it as a great honor and pleasure to address you to-night. I have some hesitation, though, in dealing with the subject of the fisheries of the Dominion. The first reason is because you have just finished a splendid fish dinner, and are therefore in a critical mood, so I have the difficulty of addressing a brainy audience having dined on brain food. Another difficulty is that I am addressing the premier club of Canada. Hamilton is the natal place of the Canadian Club.

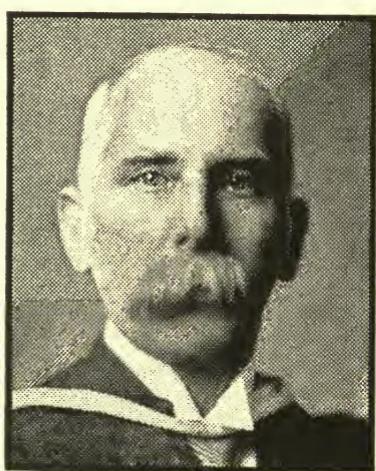
Although Hamilton cannot be regarded as a fish center, in this neighborhood at one time great catches were made,

and we read of huge hauls of white fish, as many as 500,000 being taken in a single haul at one beach. Fishing, with a great many people, is a very enjoyable pastime. At the same time, some fishermen do not adhere to the truth, and the question arises whether fishing makes good liars or good liars make the best fishermen.

The state of our fisheries has given a great deal of concern, as it is generally admitted that strict measures must be taken to conserve them.

They are not only a source of wealth, but they afford a very necessary and delightful food. You have heard of the old gentleman who was continually putting his rod together and fishing in the bath tub. When someone asked him if he

PROF. EDWARD E. PRINCE



was settling a bet, he replied that he was going on a fishing expedition, and was practising himself to catch nothing.

There are rivers in the Maritime Provinces where there is still the finest salmon fishing in any country. They are like the Scottish rivers, but on a larger scale. There is, therefore, hope that if we adopt wise measures to protect them, our fisheries will still remain among the greatest of the world. In the United States they deplore the fact that they have allowed their fisheries to go to ruin, and in some sections they have become so depleted that they call our somewhat despised catfish a game fish. Imagine that! It reminds me of the story of Abraham Lincoln and a man who was continually asking him questions. Lincoln asked this man how many legs a sheep had, counting the tail as a leg, and when the man answered "four," Lincoln replied that calling the tail a leg didn't make it a leg."

We all know that each state has different regulations governing its fisheries, but I hope that by the treaty of 1908 the United States will work with us in protecting our fisheries in the Great Lakes and international waters. The only safety for our fisheries is in the union of the two countries in doing their best to preserve these fisheries. President Wilson is taking a great interest in this work, and is desirous of something being done immediately.

There have been many developments in the fishing industry in recent years, such as the development of the lobster trade. It seems absurd that Canada, with its vast lobster resources, should follow the example of the United States, France and Norway in the depletion of its lobster grounds, as Canada's are, at present the greatest in the world. The present method, and a very wasteful one, is to take the meat out and put it in a can. In this way, it takes nine or ten lobsters to make one can, selling at from twenty to twenty-five cents, as they are caught when much too small. The value of the can is far less than if the lobsters were shipped whole and sold in that condition. A short time ago I was in Ottawa, and a shipment of whole lobsters arrived, and because of the careful method of shipping were pronounced almost equal to those taken just from the sea. That seems to be the reasonable method, but it is claimed that this cannot always be done, as some places are too remote or lack transportation facilities.

It has been said that our herring are not equal to that of Scotland, but some years ago I induced the Canadian government to ship some of our own catch to Scotland to

be cured, where they were pronounced quite equal in every respect. This incident proves, therefore, that the difference lies only in the curing.

Among the developments taking place is the very vexed question of steam trawling. Fishing to-day has become a science, and the modern methods make the business much easier than it was in the old days. Steam trawling has been the custom in the old land for some years, but has been adopted only in recent years by the men engaged in this business in Canada. If you go to Germany you will see at the German fishing ports great amounts of fish brought in in this way. In our country nets and traps are set, which is not nearly so remunerative, and steam trawling can be carried on in bad weather. The fish can also be shipped in a much better condition. I have seen fish on the decks being walked on by the men, thus causing it to be anything but perfect fish when it reaches Hamilton. The handling of the fish, then, is an important question. Transportation, also, is a point that our government has taken up, and the utilization of fish is another question. Every now and then our fishermen complain that the fishing is spoiled by the dog fish, and attempts have been made to turn them into food. I think, however, they make a better fertilizer, though I have seen them in Boston served as fish. Some time ago, while traveling in Italy, I was seated at a table with a number of refined people who were thoroughly enjoying some fish, and were eager to know what they were. I knew, but did not want to tell them just then, fearing to spoil their appetites. The fact was that they were eels, but were served in such a way as to be delicious.

Some time ago, while conducting experiments at one of our biological stations, we decided to eat everything that came into our net. We had skate and many other generally despised fish, and which proved very palatable, all of which goes to prove that many of these fish may be turned into food. In Buffalo you enter a big restaurant and thoroughly enjoy cat fish disguised as mountain trout, because, you say, you know the mountain flavor. The use of clams as an article of food has been introduced within comparatively recent years. It is only a short time ago that they were used as bait, but are now put up, and their value is greater than that of the oyster.

Some years ago our fishermen complained that our halibut taken on the Atlantic coast and the Pacific coast were not accepted in the United States markets, so it was sug-

gested that they try the English market. I read the other day an article from Grimsby, England, stating that the halibut shipments to that port were quickly snapped up, and that the demand is far greater than the supply.

A peculiar fish, somewhat resembling in appearance a cucumber, is caught in great quantities when hauling up the nets on the Pacific coast, but is now thrown back into the sea as useless. In China, however, it is regarded as a great delicacy, and I believe that it could be shipped there and sold at a good profit. Almost any kind of fish will sell well in China, and the Japanese are aware of this, and send huge quantities of seaweed there to be sold as fish.

The oyster industry is being looked after now, but the cry is raised that we are interfering with public rights, an indication that public opinion is not yet ripe to support proper preservation. In Connecticut public beds are given a man, and he works these beds and prospers by his own industry.

Then we have the biggest of all fish—the whale, which is not a fish at all. In years gone by when a whaler went north, two or three whales was considered a good catch, but the day of the harpoon has passed, and now that explosives are being used, it is not unusual for one firm to catch as many as three or four hundred in one week. This method is much too easy, and unless stringent regulations are enforced, the whale will soon be extinct. There are periods in the year when the female whale and calves should be protected, and the government is now considering very stringent methods.

The future of our fisheries rests on a number of things, and the fact is that we don't know what might be made of our fisheries if we protected them and properly developed them.

I might sum up, in a closing word or two, the methods we should adopt. We should lose no effort to develop our fisheries; we should protect them and conserve them; we should utilize more; and there is the question of quick transportation of which I have spoken. You would be surprised to know that in the canning process, the best part of the lobster is discarded, and that in British Columbia a huge quantity of the best part of the salmon is thrown away. In preparing the salmon for canning, fully one third of the best part of the fish is wasted as there is a great deal not

used in the canning, and it is estimated that three thousand tons of salmon waste are thrown into the Fraser river in one week.

New markets are continually opening up, and in the great western provinces there is a steadily increasing demand for fish from the Great Lakes and the Maritime Provinces; and in China we have a market that is unlimited. I have advocated government agencies throughout the country, so that people can get fish in the best condition and at reasonable prices; but some people feel that this would be interfering with private concerns.

The Canadian government is doing a great work in the conservation of our fisheries, but the fishermen themselves are the greatest offenders, as a great many of them do not want wise regulations. Even in Italy the fame of our Dominion and provincial regulations is known; but there is still a great deal to be done in this respect.

That our fisheries are well worth preserving is shown by the following figures:

There are now nearly seventy thousand fishermen engaged in this industry on our coast and inland waters; sixteen thousand five hundred and sixty-nine large vessels, thirty-four thousand five hundred small craft, and five thousand nine hundred and ten motor boats engaged in gathering the fish and a large population, such as boat builders, lumbermen and rope builders, indirectly engaged. There are also 23,327 curing establishments in Canada. The total value of the business in Canada last year was \$33,389,464, or twice the value of twenty-five years ago. In 1894 the total value was \$20,000,000. With the development of new fisheries there is no reason why these figures should not double, and there is great hope for the development of which I speak.

At present the value of the sea fisheries greatly over-balances that of the inland. Last year the sea catch totaled \$29,000,000, and the inland four to five million dollars.

New Zealand, as well as China, is greatly in need of fish, and I hope to go there soon to see what can be done to develop this market.

Well, gentlemen, I have tried to tell you what the possibilities are, but the only way for the industry to get the proper protection is for Canada and the United States to combine in the preservation of fish which are already becoming extinct.

There is one subject I must refer to before closing, and that is to encourage fisheries by fish culture. This is something the government is paying considerable attention to, and splendid results have already been attained.

Gentlemen, I feel that the subject with which I have tried to deal is one on which I might talk all evening, or two or three evenings. An eminent statesman once said to me: "When our forests are denuded, our mines dug out and our farm lands played out, our fisheries, if we pay them the proper attention, will be a permanent source of revenue to our people."

Dr. F. R. Benson

(Of Stratford-on-Avon Players)

January 15, 1914

I am aware that I am in the position of the bad wine poured out first in order that you may relish the good wine when it is served. I am reminded of an occasion when I had to officiate at a cricket club banquet in England at which a presentation of a cabinet of silver was made to one of its popular members. Three able speakers were selected to give addresses during the evening, but when the first speaker arose he announced that as the subject was such a vast one, he would leave it to those who were to follow him. The second speaker, in his turn, expressed his hearty endorsement of the sentiments of the first, and sat down. The third speaker, not to be outdone, remarked that the field had been so thoroughly covered and the subject so exhausted by the two preceding speakers that he could add nothing to what they had already said, and resumed his seat.

In my early days I studied elocution from several professors, but my first teacher was a somewhat curious character. On of the first things he asked me to say was, "How do you do? what a lovely day," at the same time holding out my hand in greeting. I am afraid that I mumbled this out in a hollow-chested sort of way, as I was given to understand that my idea of elocution was all wrong. He then showed me how he would repeat the words: "Take a deep breath," he said, "and speak the words as though you owned the person you are addressing, and as though to you belonged some share of the credit for the fact that it was a beautiful day."

I tried this plan for some time; in fact, until my family told me that I would either have to give up that method of elocution or move elsewhere. Finally I induced another young man to go to this professor and receive instructions with me. On Regent street one day we put the professor's theories into action. We walked up to a man standing on the curb, took a deep breath, and each extended a hand in

greeting, at the same time saying in a voice that could be heard in the parliament buildings: "How do you do? What a lovely day." The man took one look at us, jumped into an omnibus, and has never been seen since that day.

A feeling akin to that of the old professor has manifested itself to me during my short tour in your beautiful country, and as I have walked your streets I have seen stamped on the faces of men that dominant expression which spells creation. In other words, any person with an individuality in Canada has, no doubt, shared in its marvellous growth and development.

I have been over here three months now, and every day I have been more proud of the fact that I belong to the British race. I return filled with hope and confidence for the future. All linked together with sufficient differences to give you a healthy divergence, you are solving problems for yourself and the rest of the world with a true catholicity.

No nation is really a strong fighter unless it is also gentle, and Canada is taking the lead in solving many problems that distress us in England. You men are busy, thinking and doing, while I am only talking. You have that quickness of organization which we so greatly lack in England. The song of action pulses through the strenuous muscles and the stout hearts of your people. Your men's and women's clubs are doing a wonderful work, and are making the sum of life sweeter and purer with the spirit of fellowship they breathe.

Such organizations tend to press the noble stamp of British citizenry on the brows of the different pilgrims who yearly come to your shores, and the generations that are to succeed you are now being shaped by such influences.

I am only a wandering piper of the world, yet Shakespeare's songs will sing for all time of the strong, dominant race of which you are members.

I thank you for the kindly welcome you have given me to-night, and above all I thank you for the message of hope and inspiration I shall carry back to England. Proud, indeed, am I to be British born; to have sprung from a race that rules the destiny of the world; and despite my short journey through Canada I shall carry back with me a message of hope to England, knowing well that Canadians are doing all that lies within their power in the glorious work of building up the British Empire to be a greater, mightier, kinder, truer and nobler empire than the world has yet seen.

Far-Flung Saskatchewan

Rt. Rev. J. H. Newnham, D.D.

Bishop of Saskatchewan

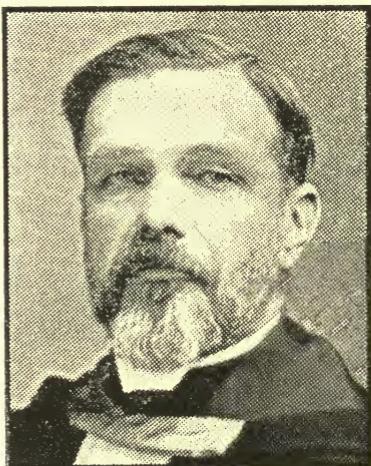
January 15, 1914

I feel very much honored in having the privilege of speaking to you this evening on such a large subject. I know that I have two or three personal friends here to-night to cheer me on, but the size of the gathering is due largely to the presence of Dr. Benson, and perhaps the greatness of my subject has attracted many. I shall be glad if I may follow the example of the first speaker and occasionally illustrate by anecdote. You have heard of the nervous

bridegroom who the guests were determined should speak at the reception after the ceremony. He began by placing his hand affectionately on the bride's shoulder, and said: "This thing has been thrust upon me." I might say that this thing to-night has been thrust upon me, and if there is a feeling of disappointment, the responsibility rests on the gentlemen who so kindly asked me to address you.

When I was in London five years ago I was asked to speak, and

though I did not give scope to my imagination, I endeavored to place things in a proper light, and suggested that in some respects the stories of conditions in the Northwest had been somewhat exaggerated in the English newspapers. Not all reports are accurate, and in the reports of my address I



RT. REV. J. H. NEWNHAM, D.D.

was credited with statements I had never uttered. The consequence was that eight months after I received a note from the authorities in Regina asking about the speech, and requesting that I either deny or explain certain local features. I replied that if the reporters had erred in describing my address, it was perhaps only a fair counterbalance to statements that appeared in the provincial blue book. However, now when the people come to hear speakers discussing the great West, they rather expect strong fish stories.

You have heard of the farmer who purchased some real estate only to find it largely under water. However, not to be discouraged, he heard of a man who wanted frogs, and, thinking he had millions, judging from the sounds, the farmer contracted to supply hundreds of dozens per week. After some preparation he waded into his pond and began dipping around with a net, but with very little success. At the end of the day, wet, covered with mud, and I'm afraid a little profane, he had captured exactly one dozen. He had expected to find millions of frogs, but was misled by the hollering. Now, I don't want you to be misled by my hollering.

It is strange how quickly some people learn all about the west. They spend two weeks there, meet real estate men, and come back knowing all about it. I have been there ten years, and feel that I know very little about it. Before that, for twelve years, I was in the north country, where the work is very different, of course. There was not a real estate man in the entire territory. There I was among Esquimaux, Indians, Hudson Bay trappers, etc., and with your respected citizen, Dr. Renison. I was three weeks' journey from a railroad station or a post-office. I received my mail three times yearly, and was never disturbed in the middle of my preparation of a sermon by the ringing of a telephone bell. During those twelve years I have traveled many parts which had not seen a white man in many generations.

I cannot pretend to speak about the southern part of the Province, because I know very little about it. The northern part of Saskatchewan is the part on which I shall speak to-night—a vast area of 150,000 square miles, or as large as Germany.

The southern part of Saskatchewan consists almost entirely of prairie land, and where grain growing is carried on almost exclusively. This has a tendency to exhaust the

land very quickly, and as a result of this method of farming, where nothing is put back into the soil, many farmers are moving away from their exhausted land and coming north. In the northern section we have considerable wooded land, consisting of scrub, poplar and vast areas of the best spruce and pine.

The growing of wheat is largely a gamble. On the other hand, in mixed farming they are putting back into the land almost as much as they take off, and you must remember that the farmers make the country. Even the government is waking up to the alarming decrease in the number of cattle raised, and it seems almost shocking that in that beautiful country we are importing eggs and vegetables from Ontario. "Back to the land," the cry should be. One reason for this state of affairs in the west is that we have been getting too large a proportion of townspeople.

Some may ask what becomes of the thousands of emigrants who yearly go out there to settle on farms. They hardly make a splash in that vast territory. You may travel along the great railways of the west, and as you travel you cannot but notice the lack of houses and the lack of cultivated fields, except for the few ambitious and futile attempts at towns. Some of these little western towns would be amusing if they were not pathetic. They remind one of that island in the South Seas where the people are said to make a living by taking in each other's washing. The railroad companies, the Hudson Bay Company and the speculators are holding the land around these towns, and the consequent isolation of the farmers tends to a lack of schools and churches, and even to the increase of that pest of the farmers—the gophers. I have asked the farmers why they do not try to overcome this pest by using poison, but they reply by asking what is the use of their efforts in this direction when the gophers are breeding in thousands in the vacant lands around them.

Right here, may I assure you that Prince Albert, where I live, is not within the Arctic circle, nor can I see the North Pole from the windows of my residence. It has been said that the country around Prince Albert is too woody. Why, that is the very country to choose. We have a magnificent soil, and the pea vines grow to a tremendous height—almost over the horses' backs. Pea vines are a splendid indication of the fertility of the soil.

A short time ago Prince Albert was only a police barracks, and now it is a city of 15,000 inhabitants. The peo-

ple are feeling the business depression but slightly, and already there is a scheme on foot for a Hydro-Electric system, and it is possible that we will supply power to ambitious Saskatoon to the south of us.

The country north of us possesses a great asset in its mineral resources which will doubtless be developed as soon as the railways come in.

Then think for a moment of the mighty Saskatchewan river—not only far-flung, but far-sung. One of our recent comic operas refers to it in a musical way in a song entitled, “On the Banks of the Saskatchewan.” It is a mighty river, yet sometimes I feel disappointed when I speak of its navigation. It is full of sand shoals, though at times it is possible to sail from Edmonton to Prince Albert. However, with an outlay of money by the government, navigation could be made possible, and we would then have another great resource. If you fished there very patiently you might get a few small fish, and it is too swift for boating purposes. The water itself, although it is good to drink, is not good to look at, resembling coffee in color.

I need say nothing of Saskatoon, as it is a great songster itself, and could hardly be described as a modest violet amid “shady banks.” Saskatoon is an example of what can be done with energy and enterprise. A few years ago it was nothing but a few tents, and now has a population of 30,000 people. It has fine parks, business buildings and residences, and is beautifully lighted, and I must not forget to mention the provincial university. Saskatoon is the meeting-place of three great railroads, and is remarkably prosperous; nearly every one possessing an automobile.

Perhaps one reason why our schools are so good is that we can steal your best teachers, and I just want you to remember that all this is the product of ten or eleven years. In 1904 the only colony was located at Lloydminster, and the only railway then was the branch from Regina to Saskatoon.

However, if I don’t stop I will be like Josiah. This particular Josiah, you know, was an old negro paying particular attentions to Mandy. Mandy, too, was dark as to color, and weighed in the neighborhood of sixteen stone, and, as was supposed to be the custom on such occasions, she sat on Josiah’s knee. After remaining in this position for some time, she inquired if Josiah was tired. “Not exactly,” replied he, “I was tired about an hour ago, now I’m only numb.”

I don't want to leave you numb. Be slow to believe all you read in the newspapers—I mean, of course, the western newspapers—and don't believe all that a man says who has a golden brick to sell. Probably the question will rise in your minds, are you to believe me. Out in one of the western towns there is the following sign displayed in one of the churches: "Don't shoot the organist; he is doing the best he can." I, too, am doing the best I can, but the best way to find out is to come up to us and see for yourself.

Canada's Adjunct Theater

Bernard K. Sandwell

Montreal

January 27, 1914

I do not know that you will hear a very interesting address, but I know that you are going to hear a very short one.

I have had the pleasure of addressing quite a number of Canadian clubs. I occasionally get fair-sized audiences, but the reason they come to these meetings is not to hear me speak, but to see what a dramatic critic looks like. That, of course, is a pity, because I am no more a dramatic critic than I am a poet. I am a poor and unfortunate journalist,

who tries to make people invest their money in Canadian enterprises, which I think is one of the most useful services anyone can render.

I go to the theater with some regularity and write down what I see. I rather enjoy it. There is not enough money in it to pay car fare, but it is an extremely pleasant duty.

There are no real dramatic critics in Canada. Any man who started out to be a dramatic critic would starve to death. When I informed your committee that my

subject was "Canada's Adjunct Theater," I rather expected that I should be reprimanded for daring to introduce politics into the Canadian Club. I am a member of the Canadian Club in Montreal, and only too willing to abide by the rules



BERNARD K. SANDWELL

and regulations. Doubtless my views on the naval question are derived almost entirely from her Majesty's ship *Pinafore*. It is a matter of complete indifference to me whether Mr. Borden or Sir Wilfrid Laurier is prime minister of Canada. I say that I rather expected to be reprimanded for using the word "adjunct," and I had prepared a somewhat lengthy argument to show that the word was all right, that it was the only word that could possibly be applied to the theater in its present condition. However, they did not expostulate with me.

Your committee, as I say, took no exception to my title, doubtless seeing that there could be no connection between politics and the drama. The politicians of Canada are not paying any attention to the theater. I may say that the invitation was very welcome to me, because of the art which I have the honor to represent, and because I take it that your invitation represents a certain modification of the attitude of the Canadian Club towards the theater. The theater is an art that the average Canadian for many years after I came to this country regarded as immoral. In my young days, when I wanted to go to the theater, I had to sneak around a back alley, and be very careful that nobody saw me, because there would be a row in church. After that we came to look on it as an entertainment which had no serious value in the scheme of life.

I believe and trust that Canada is beginning to realize that the theater is immortal, imperishable, and has a large influence on the life of the nation. I believe that until now the Canadian Club did not waste its time on anything pertaining to the subject. I went through the records of the Canadian Clubs of Canada some time ago, and it was quite plain to me that current Canadian thought of the period did not begin to concern itself about the various branches of art in Canada. Since then my good friend, F. R. Benson, has addressed a number of Canadian Clubs—yours, I believe, among the number—in connection with the work of that noble institution, the Memorial Theater. Mr. Benson, by the way, received a degree from McGill University, which is the first official notice of the merits of the stage. I do not think that the annual pilgrimage of the students of Toronto University or the McGill students to the theater in these cities, can be regarded as a tribute to the dramatic art. Now, I would wish that a more eloquent tongue than mine could speak on this subject. You would require a Bernard Shaw to do it justice.

In the realm of the theater, this Dominion of Canada is absolutely dependent upon the education of the people. We are permitted to build theaters, but we have nothing to say as to what is to be performed in them. The shows are almost universally sent to us by two groups of gentlemen in the city of New York. Hamilton, Ontario, is just the same to them as Hamilton, Ohio. Toronto is no different than Toledo, Ohio. Canada is a part of their territory. It does not matter to these gentlemen whether their plays have any particular interest to the people of Canada or not. The people of Minneapolis are not supposed to have any particular taste of their own. Why should the people of Hamilton, Toronto or Montreal expect any different treatment?

I was in the office of one of these groups of gentlemen in New York not very long ago, and one of the staff was exhibiting the paraphernalia of the booking system with great enthusiasm. The chief thing I saw was a large map of North America, showing all the cities, a little point for every theater, with a different color for the various circuits, all railway lines, most of the trolley lines, everything of that kind, everything except the boundary between the United States and Canada. Now, I want you to consider for a moment what is the nature of the theatrical fare which is served us from New York for our consumption and the consumption of Minneapolis and Toledo. It consists, of course, of a number of different kinds of attractions. A small proportion of it is made up of English productions, considered to be of sufficient international interest to warrant their being booked throughout the cities of the United States. To such shows as these we in Canada cannot raise any objection. We ought to be glad that they bring them across the Atlantic.

There are at present in New York, Mr. Cyril Maude and Sir John Forbes-Robertson. The American booking agents have already sent us one of these plays, and will shortly send the other, and we ought to be grateful. While we are grateful, I do not think we ought to be grateful to New York for sending us these artists.

We are a large and wealthy country, more wealthy than South Africa and Australia. These countries manage to get a good supply of English theatrical attractions, and I think that Canada could get a large number of these attractions, if New York did not exist. However, to return to the subject, the vast majority of the shows that are booked here at the sweet will of the gentlemen I have mentioned

are produced in New York. Nearly all of the shows produced in New York are manufactured to suit the American taste, just as the English shows suit the English taste. Most of them are American from the ground up. I am pleased to say that for the moment they are not so jingositic as they used to be. The war feeling is dying down, and we do not now have the rough riders, admirals and other officers who used to wave the Stars and Stripes with such extraordinary persistency upon our various theatrical stages for years after the Spanish-American war. However excellent the flag may have been, it was not the Canadian flag. These all had their day, and the only reason for this change is that the American public has apparently lost interest in the army and navy, and become almost entirely absorbed in the disorderly house. Of the two, I am not sure whether I do not prefer the army and navy. The plays are improving, and considering that fifteen years ago there were practically no American plays, we ought to be surprised that they are as good as they are. Very few of them would interest a German, Russian or French audience, and very few of them interest a Canadian audience. The American drama is really pretty good, considering its age and education. It may even be a good thing for us that the American plays are no better than they are, for the worse the American plays are, the less they will appeal to us as Canadians, and the more anxious we will be to get Canadian plays, and rid ourselves of the American domination.

My present charge against the the theatrical management in Canada is that the control of our Canadian theater is not American, is not Canadian, and not even British, and is carried on without any regard to the local taste of our country.

South Africa and Australia, both of them gems like ourselves in the Imperial tiara, both of them contrive to look after their own theatrical business. They have not the disadvantage of being situated so closely to a growing and very businesslike nation as we, but at the same time they are less populous and less wealthy than we are, and yet they manage to look after their own theatrical affairs. In Poland there is no domination of the stage as there is in Canada. Such a situation could only have come about by a gradual process. It has stolen on us without our knowledge. We hardly realize that it exists. The Theatrical Trusts' control of the entire theatrical situation on the continent of North America is a comparatively recent affair.

The actual centralization dates from 1895.

The older members of this club may remember that in Toronto, at any rate, thirty years or so ago the bulk of the theatrical entertainments were provided by the companies established in Toronto. These were occasionally supplemented by the visit of a traveling show. The manager had a good deal to say as to what attractions he would or would not book, and in those days it would not matter if the Canadian stage had been run from New York, because American plays were few and far between. The great London successes were promptly produced in the United States as soon as they were produced in England, and Canada was then, theatrically speaking, a province of the United States, because the United States was a province of England. The American theater is now becoming a national organization. The American theater-goer, who has long been trained by his newspapers and magazines to regard the ward politics of his own city as of more importance than the Balkan war, demands plays with which he is familiar. He is just at the present time perfectly absorbed in a matter which is not causing any great enthusiasm among Canadians—the apparent failure of America to make everybody rich, and he is adjusting his world. He wants his drama to deal with these subjects, to give him knowledge about these things, to show him how the reconstruction is to be done. The consequence is that we are getting a series of trust plays, of white slave plays and of labor plays, all of which are of very small interest to Canadians because we are not engaged in reconstructing the universe, and do not suffer from the same things as the United States. In a word, these plays are not our plays, and they do not satisfy our desires for theatrical entertainments. These playwrights are excluding from the American stage very largely the productions of the best writers of the English and American theater. I do not know how you are off in Canada, but we in Montreal have seen but one play within the last fifteen years of Sir J. M. Barrie. But for the enterprise of some men in Montreal in bringing over to our city two successful companies, we should have seen nothing of the work of some of the best English playwrights. It is not altogether a question of the merits of these playwrights. There are other considerations. There are good reasons why Canadians should familiarize themselves with the social conditions of Great Britain and Ireland, and there is no better way of doing it than by these plays. We belong to the

British Empire. It is possible that at no distant date we Canadians ourselves may have quite a lot to say about the running of that Empire, and we cannot understand the Empire without understanding something of the life of the people of the British Isles, and the British drama is the drama of our own people. The American drama is an alien drama, a foreign drama of no more direct interest to us than the drama of Germany, France or Japan. We do get a certain portion of the English drama, such as New York chooses. Of the British drama of a patriotic kind, we get nothing at all. Take the play "Joseph and His Brethren," by Louis N. Parker. This drama was produced a year or so ago in Sir Herbert Tree's theater in London; but there is another which is of great interest, "Wm. Drake." We should be very much interested in this play. This play of "Drake" will doubtless be performed in South Africa and Australia, but there is not the slightest possibility of its being performed in Canada, under existing conditions, because it would not interest Americans, and we are, for theatrical purposes, American. This is a favorite lament of mine, and I am sometimes answered by the claim that art is an international affair: our Canadian mentality is so close to the American that our tastes are practically identical. I should like to argue that point with you, but in the meanwhile I should like to say that to most of the people who talk in that way, it is what we technically term a leg show. There is a certain international quality about legs which makes it quite immaterial where they come from; but the question is, are they dramatic art?

I have not time to discuss with you the way we shall extricate ourselves from this situation. When once we awaken to the fact that we are an adjunct, it will not take long for Canada to take steps to improve the situation. There are two ways in which this may be brought about—the centralization system, under which the play is produced in a great city, and sent on tour, and the localization way, in which a dramatic company gives a succession of various plays. We must be deprived for some years of the distributing center. Montreal could not support all the attractions we need, but under that system we can, if we like, make London our producing center much more extensively than we do, and New York very much less. The centralization system has been the only system with which we have been acquainted for many years. There is another system, the localization system, which is beginning to be apparently

very educative both in England and in the United States.

This is a much older system than the touring system; this localization system of having a theater established in a city, and producing in that city the plays adapted to the tastes of that locality. Canada has already seen in the Dublin company, which I think visited you in Canada, some of the work that can be done by these organizations. The establishment of such a company as that in two or three of the great Canadian centers would give a foundation for a Canadian theater. I hope to see something done in these directions, both in the direction of looking to London and in the establishment of permanent companies in Canada. I hope that I have said enough to suggest to you that any movement in that direction is worthy of the support of all Canadians who desire to see this country develop to a full and complete nationality. I do not suggest that you support everybody. It takes high qualifications for a man to run a booking agency, but when the man comes along, I want you to lend him a hand. We have allowed this country to get into a position which is not consistent, and is not becoming to us as a self-governing nation. Let us see that the 49th parallel is put back on the map of North America.

Development of Western Ontario

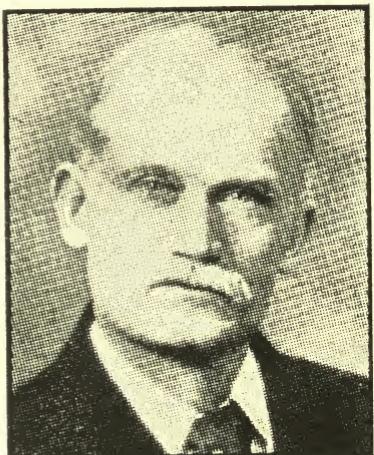
Prof. J. W. Robertson, C.M.G.

Chairman Technical Education Commission of Canada

February 2nd, 1914

I am very glad to be in Hamilton and to speak to the Canadian Club on this subject. I am particularly glad to speak to this club, which has the honor of being the premier Canadian Club of Canada, and in the presence of Mr. McCullough I would like to say that I regard this as a valuable source for the dissemination of ideas, and the development of a good Canadian spirit. To have a real good Canadian spirit developed we need more than the spirit that sings God Save the King in a louder tone than does the other fellow.

To develop a real useful Canadian spirit, we must have an intelligent appreciation of what Canada is and who we are and what we stand for.



PROF. J. W. ROBERTSON, C.M.G.

from poverty, disease and vice, and the attainment of new and higher levels of happinesses and power by all the people.

In the freshness and vigor of its youth Canada turns

Too often and too much the eyes of public men and the people generally are fixed exclusively upon some local political program. The vocational training of all the people to be contributing earners, good citizens and worthy members of the race is really the world's greatest movement at the present time. All the foremost nations are on the march. The campaign is against ignorance and inability and ill-wills. The hope is emancipation

readily to questions of material growth and development. Canadians feel that they are coming into their own. Yet their attention and imagination are captivated by wealth in things more than their hearts are stirred by the possession of power with knowledge and desire to use it wisely. With all the fine attributes which belong to youth, the country has many of its handicaps and dangers. Hence the urgency for educational training which will be adequate not only for material progress, but for the enjoyment of its achievements and for the real advancement of intellectual, social and spiritual interests and outlook.

The chief object of development is to secure the best use of things for the present and to leave them in the best condition for the future, to attain the best characters in the people and provide the best quality of life and opportunities for their successors.

The query may be asked, "What has Ontario to develop?" Only a few important things can be enumerated on any one occasion. In what may be called material resources it has farms, mines, forests, manufactures, commerce and transportation; and with and above material things it has the making of homes and the carrying on of house-keeping.

The development of labor for the carrying out of undertakings in connection with the natural resources is the most important duty at the present time pressing upon the people for discharge. It presses upon the people as individuals and communities and in their capacity as an organized provincial government.

What is required is that the individual worker shall possess intelligence, practical ability and co-operating good-will. These are not inherited; they are acquired by education and technical training. They always have been so acquired since the beginnings of civilization. In recent years changed and changing conditions have required new means and the use of new instrumentalities. In modern literature these means have been called "vocational training."

Vocational education is the oldest form of education, and it is still the highest form of education. It may be professional as for clergymen, lawyers, doctors, civil engineers, etc., or it may be agricultural, industrial, marine, commercial or for housekeeping occupations.

The consideration of a policy involves the examination of a plan or means whereby development can be immediately

carried forward along desirable lines. In a general sense the word education includes vocational training, but in the more specific meaning of the term vocational training means the development of general education by additions, modifications and extensions. Hitherto the so-called educational ladder had only one place for its top, and that where only a comparatively small number of men are required in the public interest. Hereafter the top of the ladder will be in every kind of institution where a man or woman is needed and can be advantageously trained for efficient service in agricultural work, in industrial work, commercial work or housekeeping work.

The institutions to be affected by this development are elementary schools, secondary schools and the higher institutions, such as colleges and universities. In the process of development all that is good shall be conserved, only what is necessary should be added and provision made for all the people and all the occupations. Occupations have always played a large part in the drama of civilization. That refers to the occupation of plain people as well as the training occupations of great personalities. In literature the great names are recorded with a statement also of the occupation which was part of the preparation for great and enduring social service. When one thinks of Abraham, Moses and David, one is reminded of the farmer and keeper of sheep and how the race has been comforted and benefited by the words of the poem, "The Lord is My Shepherd." Shakespeare was an actor by occupation before he was a poet. Burns was a plowman before he became the voice of the soul of a nation. Our whole civilization moves under the influence of the fishermen of Galilee, the tent-maker of Tarsus, and, above all, the carpenter of Nazareth.

When properly trained for his job, one of the first effects observable is that the workman likes his work, understands it, has ability to do it well, and therefore is sure of obtaining reasonably good returns. The finest and highest of such developments are in the character of the man, on his managing ability and on the spirit and methods of co-operating with his fellow-workers and others in the community.

The Royal Commission on Industrial Training and Technical Education visited 100 places in Canada, held 175 sessions to receive testimony and made transcripts of the evidence of 1,471 men and women. Some of those occupy the foremost positions in industries, agriculture, housekeeping and educational work. The needs of the growing popu-

lation of Canada, as stated by those witnesses, may be summarized as:

First—Hand-training and pre-vocational education in the common schools after the age of twelve to reveal the bent of the child's ability to itself, to its parents and to its teacher.

Second—Something in the school classes to make boys and girls want to continue at school as long as they can.

Third—Some provision in the way of secondary industrial and technical education for those who can continue at school from 12 to 16.

Fourth—Continuation classes to be attended while young people are following some occupation to earn their living.

Fifth—Evening classes for workmen and workwomen.

Sixth—Middle technical schools to which men and women can come back for periods of from six months to two years after they have been working for some years.

In addition to these the witnesses presented the claims of the rural population and fishing population for schools specially adapted to their needs. All were agreed upon the necessity for and certain of the benefit from classes and schools for housekeeping occupation. Many witnesses recommended the establishment of correspondence study classes by central institutions in Canada.

In recent years considerable additions have been made to elementary education by the introduction of manual training, domestic science and nature study with school gardens. These are for cultural purposes, have reference to the occupations of the pupils, and are carried on with advantage to their progress in other studies. The benefits claimed for pre-vocational classes in other countries are as follows: They sustain the interest of the pupils in school work, they discover to pupils, teachers and parents the bents, tastes and aptitudes of the scholars, and they develop a preference for following some skilled employment. They make children desire further education after they have begun to partly earn their living. They do not hinder progress in other subjects of education.

Examples of pre-vocational schools in other countries were mentioned. Within the last seven or eight years the movement has taken on a very wide sweep in England. Children from 11 to 12 who are to leave school at 13 or 14 go to schools or classes having what is called an industrial bias, housekeeping bias, etc. At these schools from one-third to one-half of the time is devoted to manual con-

structive work. The schools do not teach a trade, but give a good preparation for the learning of a trade immediately after the children leave school.

In England, Scotland, Ireland, the United States, France and Germany such classes or schools have made remarkable progress within the last ten years. In Scotland the growth has been from 16. schools with 3,281 pupils to 1,945 schools with an attendance of 43,287 pupils. Its growth has been over twelvefold in 10 years.

In European countries these schools or classes do not displace general education. The classes themselves are called "supplementary courses." That is the term used in Scotland and in France, where boys of 12 give about 15 hours a week to general subjects and 20 hours to manual and constructive subjects. Girls in France enter these schools at about 12 years of age, and give one-half of the school time to general subjects and the other half to hand-work in some form of vocational work. After the hand-work for boys was introduced into the schools of Munich, of the 2,200 boys who left school the first year, thereafter, no less than 2,150 went at once into hand-work in skilled employments.

Such classes have so much increased the interest of boys and girls in their own continued education that in the city of Halifax, England, more than 60 per cent. of all the boys and girls who left school at 14 voluntarily came back for continuation classes in the evenings. In smaller places the attendance at these continuation vocational classes is as much as five per cent. of the total population of the town.

The cost of carrying on such newer branches of education as experimental science, nature study and pre-vocational work with tools and materials is relatively high. These subjects were not in sight or contemplated at the time of Confederation, when the provinces accepted the responsibility of providing and maintaining education. In view of these facts, of the public studies and of the indispensable preparation which they would give for technical instruction, the commission recommend that a fund of at least \$350,000 be provided by the Dominion government and paid to the several provinces pro rata on the basis of the population. That amount is separate from and in addition to the sum of \$3,000,000 which the commission recommends should be provided by the Dominion parliament to assist the provinces in providing industrial training and technical education for the youths of the province after the age of 14.

The commission in its inquiries abroad sought to learn

all that would be useful to Canada without expecting to discover schools or systems which could be copied in their entirety in Canada with advantage. After a survey of what is being attempted in other countries, intimate discussions with the leaders of education in those countries and a thorough study of the whole subject, the commission endeavored to combine in the recommendations of its report the best features of each and all into a "Dominion development policy for Canada." These provisions were discussed at some length by the speaker, who intimated that anyone sincerely interested in the work of the commission could obtain a copy of the report for themselves on application to the minister of labor at Ottawa, to whom the report had been presented by the commission.

While the increase of attendance at continuation classes in Scotland has been 63 per cent. in eight years, the development of vocational education for industrial workers has been still more notable in Ireland. In 1899 there were only about 2,000 pupils in industrial continuation schools, chiefly in the north of Ireland; by 1900 there were 63,909 pupils enrolled under the schemes of the technical instruction branch. Besides these, there were many thousands attending classes under the itinerant instructors of the agricultural branch.

The amount of government funds devoted to this work in 1909-10 was \$2,294,000, in addition to the sum of \$422,000 raised by local rates. Funds from imperial sources pay practically 75 per cent. of the cost of maintenance.

As an example of what is practicable under Ontario conditions for the improvement of agriculture, Dr. Robertson cited some specific cases from the Illustration Farms carried on under the Committee on Lands of the Commission on Conservation. These illustration farms were chosen by groups of farmers themselves. The illustration farmer is the one of themselves who has agreed to carry on his farm work for his personal advantage and for the improvement of the farming of the neighborhood. He receives about six visits per year from counsellors employed by the Commission of Conservation. The members of the Neighborhood Improvement Association of the locality also go over his farm twice a year and discuss with him the methods of growing crops and the management of the business.

From Waterloo County, as the result of after-harvest cultivation carried out as advised, the illustration farmer reported a yield of 15 bushels of oats per acre more than

the yield on the other part of the same field managed in the old way. He reported an increase of three tons of sugar beets per acre, worth \$16. Other illustration farmers reported increases of oats of from eight to ten bushels per acre. One farmer in Eastern Ontario reported that his crop of roots for stock feeding purposes was two-thirds greater on the part of the field managed according to the suggestions of the Commission of Conservation than on the remainder of the field. In brief, taking the illustration farms in the Province of Ontario, the reports show that the farmers themselves on the areas which they managed according to the recommendations of the commission, obtained an average of about \$10 per acre of profits above what they were making by the old methods—\$10 per acre of increase in profits, not in gross revenue.

The report recommends special provisions for industrial training and technical education under three main headings—"for those who are to continue at school in urban communities;" "for those who have gone to work in urban communities," and "for rural communities." Some of the provisions already exist, as for example, in the day and evening technical classes at different places throughout the province. The proposal is that such as these are to be enlarged and extended to meet all the needs of all the occupations.

In all the provinces there is evidence of progress. The provincial governments are not only responding to the demands made on them as far as their revenues permit, but they are leading, encouraging and guiding the local communities. Where most progress has been made in general education there the advancement of vocational education is the most wanted. The needs are chiefly three—money, specific information and enlightened public opinion. Hitherto support has come from local rates, county grants and provincial grants. The royal commission recommends that hereafter these should be supplemented by a substantial annual grant from the Dominion treasury for the specific purpose of the development of the people of Canada through industrial training and industrial education.

The opinion of those who appeared before the commission was unanimous as to the need of financial assistance in some form from the Dominion government. The form in which it should be provided was not defined, but the commission presented an outline of a policy by which co-operation between the Dominion and the provinces might be effected without the least interference with the control of

education by the provincial governments as provided for by the British North America Act. The chief principles which the commission stated as governing their recommendations were as follows:

The commission is of the opinion that Industrial Training and Technical Education in order to be of the greatest benefit to individuals, to industrial development, to localities, to the several provinces, and to the Dominion as a whole, should be organized and maintained in accordance with the following principles:

1. It should be under provincial control and regulation.
2. It should receive financial support from individuals, from local authorities, from provincial governments and from the Dominion.
3. Provision should be made for active participation in its control, management and direction by individuals in the locality who would represent industries as employers and employes, agriculture, women's occupations, particularly housekeeping, business and organized education.

The revenues of the several provinces for all purposes are derived at the present time, to the extent of some eleven and one-quarter million dollars, from subsidies from the Dominion.

The several provinces, from their comparatively slender revenues, have to maintain public services of prime importance. On them falls the administration of justice, and the maintenance of civil rights. The care of the public domain, as well as roads and bridges, is a charge on their purse. They are responsible for the organization and supervision of municipal government. And heaviest of all are their payments for the organization, administration and support of general education. None of these provincial services can be neglected or starved without severe national injury. All the provinces are doing about all they can with the means they have. Where is the money to come from for this new, important and highly advantageous public service by means of vocational training?

The Royal Commission recommends that in addition to any other subsidy that may be provided, the sum of \$3,000,-000 per annum should go into a Dominion Development Fund to be spent by local and provincial authorities co-operating with the Dominion authorities for the purposes indicated. The Dominion government has already indicated its ability and readiness to co-operate with the pro-

vinces for development work, as shown in the Agricultural Instruction Act of 1912-1913, whereby a sum aggregating \$10,000,000 was provided, the expenditure to be spread over a period of ten years.

In making a forecast of the probable cost of maintaining an adequate system of industrial training and technical education, the commission considered the populations and need of 566 places in Canada, besides the rural population in the counties. These 566 places, ranging from great cities like Montreal and Toronto down to incorporated villages of over 500 people, contained a total population of 2,790,000. In these urban places the number of persons between 14 and 17 years of age who were not attending any day schools is estimated at 150,000 young people. The population of Canada at the last census, outside the 566 places already indicated, amounted to 4,440,000, of whom 237,000 are young persons between the ages of 14 and 17 not attending any school.

If the proportion of attendance of these 387,000 boys and girls could be brought up to that of many areas in England, Scotland, Ireland and Germany, no less than 213,000 of them would be continuing their education at suitable classes after they had begun to earn their living.

Under the policy recommended by the commission, there would be two Dominion development funds to aid technical instruction and training, one of \$350,000 a year to promote pre-vocational training by means of experimental science, manual training, drawing, domestic science, and nature study, and the other of \$3,000,000 annually to supplement local efforts in providing vocational education for those who are past public school age.

The people of Ontario could draw from these funds to the extent of over a million dollars annually, besides receiving from Dominion authorities the co-operation and advisory help of highly-trained and experienced counsellors in starting new kinds of schools, as, for example, for textile workers, and in the development of new industries.

In Ontario there are 39 towns and cities each with a population of over 5,000. These contain a total population of 953,896. It is estimated that within seven years there would be in these places about 30,000 pupils in the schools for the vocational training of those over 14 years of age. These towns and cities could draw from the Dominion development funds up to \$380,000 a year.

The following list indicates in round figures to what

extent each city and town in Ontario might receive assistance in maintaining suitable classes:

Eastern Ontario

	Annually up to
Ottawa.....	\$ 34,800
Kingston.....	7,500
Belleville	3,900
Brockville	3,700
Cornwall	2,600
Smith's Falls	2,500
Pembroke	2,000

Central Ontario

Toronto	\$140,000
Peterborough	7,300
North Bay	3,000
Oshawa	{ to
Lindsay	2,500
Orillia	each
Barrie	
Cobalt	{ 2,000
North Toronto	each
Port Hope	
Cobourg	

Western Ontario

Hamilton	\$ 32,500
London	18,500
Brantford	9,000
Windsor	
Fort William	{ 6,000
Berlin	each
Guelph	
St. Thomas	5,500
Stratford	
Owen Sound	{ 1,500
St. Catharines	each
Port Arthur	4,500
Sault Ste. Marie	
Chatham	{ 4,000
Galt	each
Sarnia	
Niagara Falls	{ 3,500
Woodstock	each

THE CANADIAN CLUB, HAMILTON

Collingwood	2,800
Kenora	2,500
Welland	2,000

The commission believes that the best course for Canada to follow is for the Dominion Government to assume definite responsibility for a proportion of the burden of expense for this new and important national movement. Then, as the burden grows and the cost is correspondingly increased, the load will be carried easily by the broadest, strongest back. The policy does not involve the assumption of any control or any regulation of education by the Dominion authorities. No question is raised as to interference. Provisions are suggested by means of which hearty and friendly and mutually helpful co-operations can be entered upon and continued. The provision is recommended of only the necessary machinery for co-operation entered upon by mutual consent.

The carrying out of the policy would mean not only the development of manufacturing industries, of commerce and of natural resources, but the development of individuals, of communities, of provinces and of the whole Dominion. The fruits would be found in the circumstances and homes of the people and in the residuum of intelligence, practical ability and good-will. From the wise use of ever-widening opportunities and growing prosperity there would come greater power and deeper satisfaction. Canada would have entered upon the path which shineth more and more unto the perfect day.

First Impressions of Canada

Martin Harvey

February 12, 1914

It must be no small matter of pride to you to reflect that of all the institutions in your great Dominion, none bring us of the old country into contact with Canadian affairs more frequently than the famous entertainments given by the Canadian Club. No European traveler of any distinction passing through this vast territory seems to escape your hospitable clutches. The speeches at your friendly boards seem to have passed into an accepted feature of Canadian life.

Can you wonder, then, that when the first letter to greet us, as our ship rode into that magnificent harbor at Halifax, bore the insignia of the maple leaf of the Canadian Club, and an invitation to one of your distinguished gatherings? Can you wonder that that greeting thrilled me with an exceptional throb of pride?

Now, gentlemen, I am not going to try to emulate the globe-trotter who spends a few days in each locality and then seems to consider himself sufficiently acquainted with it to write a book on its past, its present, and its future. But I am so often asked what my impressions of Canada are, that perhaps there will be no harm in my sketching in a few words how Canada has struck me. And perhaps my first note will be of the sense of the picturesque which you have preserved in your daily life—the outcome very largely, no doubt, of your glorious winter climate—with its furs, its sleighs, its tobogganning, snow-shoeing, skiing and hockey, and the out-of-door sports which all the year round seem to form such a feature of Canadian life.

Another point which has struck me as we rattled over the country is the evidence of what I may call respect for the land. I think that no spectacle is more distressing to a traveler than the spectacle of a land abused, the evidences which a people have left behind them, who have torn from mother earth the produce so abundantly given by her, and who have passed on to "pastures" new, leaving an ugly

devastation in their wake. Such unsightly scenes are not infrequent in a new world, and can lend even to the kindly fruits of the earth the noisome aspect of a soulless speculation.

For ourselves, gentlemen, we have brought away with us, from the few towns in which we have already appeared, affectionate remembrances of their warm welcome, and the feeling that we have added new friends in this new world to the old friends of the old.

What has been no small surprise to us, and what has rather flattered our pride, I am afraid, is the discovery that our fame, such as it is, seems to have preceded us. Already we have met many people who have seen us in our old plays at home.

I had, however, a sharp reminder of the limits beyond which our names have not so far reached, only the other day. Our agent was endeavoring to secure a theater for us to appear for one night in a small but rapidly rising township not a thousand miles from here. The manager, however, was sceptical of any success. "Martin Harvey," he said. "Never heard of him." "Joe," he called through a trap on the stage to his handy-man, who was at work below. "Joe, did you ever hear of Martin Harvey?" "Course," said Joe. (I may tell you Joe was a recent importation from Drury Lane Theater.) "Would he draw a house here?" inquired the manager. "Here," shouted Joe scornfully; "why he wouldn't come here." This naturally piqued the managerial pride, and we were booked at once.

And another fact has been borne in upon us in our short sojourn in this new world, and that is the essential unity of our Empire, and the deep-lying loyalty to our King—God bless him! We have realized this unity, not only in the meeting of old friends, and talking over old associations, in seeing the names of familiar old places renewed here—Oxford, Peterboro', Dorchester, Halifax, Windsor, Truro, and the rest—not only in the increasing trimness in the aspect of the country side, in the friendly British recognition of brother man, no matter what may be the color of his skin; not only in the welcome strains of our National Anthem, which fall upon the ear with so new and significant a music, when one is so far from home, but the deep-down devotion, gentlemen, to the Union Jack.

I shall never forget one occasion, when the strength of this devotion was somewhat unexpectedly revealed to me. I was playing here at Hamilton. I had been travelling

on a professional tour for some months on the other side of the line, and I was feeling perhaps a bit homesick. Well, I was called upon for a speech, and I said what was uppermost in my mind at the moment, and that was, I thought the audience could scarcely realize what it meant to an Englishman to have travelled so many thousands of miles and to find himself once more under the old flag. I shall never forget the shout of enthusiasm which greeted that innocent remark. But it showed me once and for all, in a splendid flash of illumination, what the old flag really means to every one of us. We, of the Anglo-Saxon race, gentlemen, don't say much about these sort of patriotic sentiments. I suppose the average Britisher rather dislikes any parade of patriotism, but it is there all the same, and one may be permitted a rare word about it now and again, "lest we forget"—which we never shall.

And, gentlemen, it seems to me that we actors from the old country can keep fresh and help the "bond of union" in our small way. It seems to me, too, that we may perform a patriotic function by carrying in the rear of this advancing civilization of your great Dominion, the banner of our art.

Of course, while men are busy reclaiming the waste places of the world for advancing civilization, and indeed long after that civilization has settled upon the land, there is little time to give to art. But the time has come now, and we actors, it seems to me, may well be among its pioneers. This reflection did not occur to me until I was talking to a fellow-passenger who crossed with me in the "Empress of Ireland." This was the Rev. Canon Smith.

He was on his way to a remote corner of a land lying hundreds of miles northwest of Edmonton, and I was commenting upon the humanizing and spiritualizing effects his presence must bring to those who were roughing it in the very van of conquering civilization, and he said: "Surely my mission joins hand-in-hand with yours." It set me thinking, and I saw that in a sense he was right.

Gentlemen, it is written that "man shall not live by bread alone." There comes a time in the history of every new world, when the thought of its leading spirits should be turned in the direction of other things than the material things of this life. I am not speaking of the practice of religious belief—that, thank God, will never fail while we have such splendid missionary spirits that the churches send forth; but I am speaking of that other spiritualizing and humanizing power—art—and in the sense of that word

"art" I include many things—town planning, for instance. What a field you have here in Canada for the exercising of a wise forethought on the part of some of the leading spirits in your municipalities, who should have a care for the setting out of the buildings in your growing towns, on some plan of beauty and proportion and comely grouping.

I know that your leading journals have been setting before you, most wisely, as it seems to me, the advantage of encouraging the tourist. Well, just imagine what a pull in attracting the tourist a city which had been beautifully laid out would have over one in which nothing but the needs of the moment had been considered.

I must not keep you too long, gentlemen. Indeed, I have no right to detain you on this point, because that you are encouraging art, though of a different nature, is obvious by the mere fact that I am your honored guest to-day. I take it that it is no small privilege that we actors are able to practice our art through this great Dominion, and carry with us the influence which the drama can exercise. Our presence here to-day, for in honoring me you are honoring my devoted and loyal company, who have crossed the seas with me, and you are honoring my wife, whose companionship in my work I have the privilege of possessing, I say, our presence here to-day is due to three things.

Firstly, the Canadian Pacific Railway, that wonderful enterprise which has done so much to develop the resources of this land, and which has made it possible for my somewhat large organization to sail from Liverpool and to traverse the whole country, producing our plays exactly as we present them at home in England in every city of importance, lying between the Atlantic and Pacific, and to return to where we started in 18½ weeks. I think if the Canadian Pacific Railway need another feather in their cap, there is one.

Now, the second thing which makes our presence here possible is the newly-formed British-Canadian enterprise to be known as the British-Canadian Theater Organization. The creation of that enterprise was the outcome of an Imperial ideal, joined to the crying need of Canada for the best that the world of British drama can give. It was the outcome of the remark made by one of your leading figures in Canadian public life, who said to my friend, Mr. William Holles, "We are not satisfied with the condition of the theater in Canada. We are too much at the mercy of speculative men who send us what they choose, and who are not

in touch with imperial and Canadian ideals in this country. We want the seeds of the sense of Empire nurtured here. We want the stories of the old world's history set before us in drama, that our youth may grow up in the continual reminder of that Empire upon which the sun never sets, and the free subjects of which in every corner of the globe should be bound together under the comradeship of the Union Jack."

My friend, William Holles, said in effect: "Very well, I will see it is done." And so sprang into life the British-Canadian Theater Organization, and it is a mighty proud reflection, gentlemen, to us, that we are the first entirely British organization to bring serious drama from England for a tour confined solely to Canadian territory. It is hoped, and there is every reason why this hope should be capable of realization, that this British-Canadian enterprise will in time develop beyond its present scope. The ambition of the promoters is that as time goes on, and the supply of British companies like my own is forthcoming—and that supply is already practically assured—this organization will join hands with managers in Australia, New Zealand, India and South Africa, and then a theatrical company will be able to start from London, travelling over what may be called an "all-red route" throughout the British Empire, playing continuously all round the world under our own banner of the Union Jack.

Now, I call that a splendid Imperial idea, and it will, please God, be realized.

The third reason is a more personal one, which I should like to voice, if not at any length, because I feel I have already pushed your indulgence far beyond the limits which your generous feeling of hospitality permits. Briefly, I wanted to see this vast Dominion, whose growth, rooted upon secure foundations, is the wonder of the twentieth century. My own country—the old grey mother of us all in the North Sea—that "dear, dear England," as Shakespeare calls her, no longer sufficed for a somewhat restless impulse of activity. I wanted to get in touch with the other stretches of Empire in which my mother tongue was spoken, and to speak myself through the mouth of my interpretations to a wider world, and I naturally looked, as many of us are looking, to Canada.

I hope my ambition will not, like the impression of Macbeth,

"O'erleap itself and fall on the other side."

I cannot help calling to mind the story of an ambitious journalist who was told to "Go West," that there was a big opening out there. He said: "I did go West, and there was no doubt about the opening, either. That opening was so big," he said, "that I fell through."

And now, gentlemen, I have done. For your welcome, which I take not only to myself, but as a welcome to my wife and company, I thank you from the bottom of my heart. We have many thousands of miles to travel before we return to this side of the continent, but whatever friendly greeting we are privileged to receive, none will stir our recollection with greater affection than the warm welcome we have received by the Canadian Clubs.

The New Spirit of Social Service

Will W. Lee

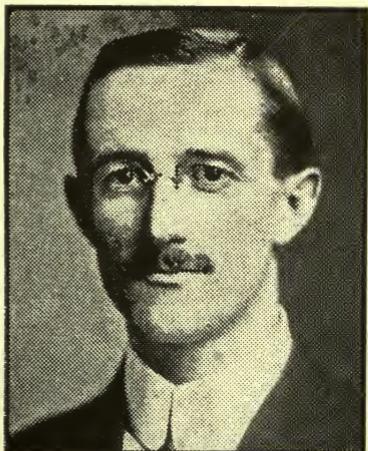
Immigration Secretary, Y.M.C.A., Quebec

February 12, 1914

Of the many pleasant memories of various occasions last year, when I had the privilege of addressing Canadian Clubs all the way from Halifax to Edmonton, none stands out more brightly than my visit to this, the parent Canadian Club. Inasmuch that out of that visit arose my present stay in your city, and the fact that for the past five or six weeks I have been privileged to call myself a Hamiltonian, I am especially appreciative of being your guest to-day.

On that occasion I presented to you as forcibly as possible the greatest concrete problem which our nation is facing to-day—that of foreign-speaking immigration. It

is therefore peculiarly fitting that to-day I should take as the subject of my address what I firmly believe to be the only practical solution of that problem, namely, the local application of the new spirit of social service. The words "practical solution" are used advisedly and with intent, as at first sight, such an abstract subject as this would seem to have no appeal to practical, level-headed business men, such as I know you to be. I hope to demonstrate to you, however, beyond all question of



WILL W. LEE

doubt, that it really has a vital and very concrete significance to you, both as business men and as citizens, of what I believe is destined to be the most important manufactur-

ing city in the Dominion. To be logical, and in order to follow the laws of philosophy, etc., we should proceed from the concrete to the abstract, from the unknown to the known.

The first question which naturally arises in connection with my topic is, "What is social service?" and it can probably best be answered by telling you what it is not. It is not service rendered to an individual. Thus to give assistance to a man who has been injured by unguarded machinery is not social service. Such a deed is praiseworthy and necessary, but it is not enough. To see to it that the machinery is guarded in future, and by so doing preventing many similar accidents, is social service in its most elementary form. The story of the Good Samaritan is familiar to all. You will remember that he showed kindness, and rendered assistance to the unfortunate victim of the robbers who infested the highway. A commendable and kindly act, and yet not social service, for the robbers were still left to rob the next lonely wayfarer. To carry out the true principles of social service they should have been hunted down and the road patrolled.

For a doctor to give his services gratuitously in an endeavor to save the life of the baby of needy parents, whose illness is due to the effects of impure milk, is not social service; but to organize a community-wide movement for milk inspection is.

Possibly the best illustration of this is the old story of the people living at the foot of a dangerous precipice, who were careful to provide an ambulance for the use of those who were the victims of accidents. This went on until one day a stranger happening that way suggested that it might be better to fence the precipice at the top rather than provide the ambulance at the bottom. That, too, was social service.

Social service, we may say, is the collective effort of a community to improve conditions for the community at large, whether the community be great or small.

In order that we may adequately realize the need for the spirit of social service, it will be necessary for us to very briefly and superficially review the way in which our modern complex civilization with its varied stratifications has been built up. Broadly speaking, there have been four important steps or stages in the development of society at large, and also of the individual civilized nations.

The first of these is the barbarian stage, which takes us

back to prehistoric times, when man as a family unit, living alone in his cave or hut, waged a bitter warfare with the wild animals in the struggle for existence. Here obviously social service was impossible, inasmuch that there was no intercourse between man and man.

In the second, or nomadic stage, tiring of the unequal lonely struggle, and recognizing that union was strength, men banded themselves together in tribes or clans for mutual protection and assistance. Here again social service was unnecessary, as loyalty to the tribe was imperative for self-preservation.

When the third, which is the agricultural stage, was reached, the tribes or clans finding that each successive year's hunt for game and food made their wandering longer and harder, settled down to obtain their living from mother earth by cultivation of the soil and the domestication of animals. At this period, too, the need for social service was not felt, for the communities were so small that the sorrows of one individual were the sorrows of all, and community assistance in times of need was freely given and received.

With the fourth, the industrial, stage, came that great challenge of the present day, the modern city, and it is to this stage that the spirit of social service must be applied.

At each of these four stages there has come an increase in the extent of the class consciousness, and at each point the existent society has become more heterogeneous. Thus in the barbaric stage, a simple family consciousness was the only one known, but with the nomadic stage came a development of a tribal consciousness, which was an aggregation of the consciousness of several families. This was further extended and developed in the agricultural stage into a community interest or consciousness, oftentimes by the uniting in turn of the tribal interests. The industrial stage, however, brought with it such a diversity and division of varied interests and consciousness that few, if any, of us are aware of them all. Thus we have the consciousness and interests of the rich and those of the poor; of the employers and the employes; of the unskilled worker and the skilled; of the Jew and the Gentile; of the Protestant and the Catholic; and so on ad infinitum, until community of interest seems well nigh impossible. Into this oftentimes tumultuous and troubled arena of conflicting interests and consciousness comes the spirit of social service, breaking down barriers,

and welding the social forces into a powerful community whole.

Through each of these stages our Dominion has passed, and to those who have kept their fingers on the pulse of our Canadian life there has come the knowledge of two significant and far-reaching awakenings. The first is that of a national consciousness, expressed in a desire for and development of a Canadian literature, art, music, poetry, etc. The second is the development of a social conscience which has resulted in many instances in bringing nearer the day when industrial justice shall be known.

One word may be said to be the keynote of both of these awakenings, "Conservation." Exploitation has been common throughout all history, but conservation is the new force in modern life. To make possible this conservation is the mission of social service. At the outset this principle of conservation was only applied to material things such as natural resources, but increasingly it must be applied to human life and character. The dominant note of this conservation is undoubtedly prevention, and thus we find in the conservation of our natural resources the emphasis placed upon fire prevention, upon the elimination of waste in water power, etc. In the world of industry it finds its expression in the "Safety First Movement," and in the realm of medicine, in preventive medicine. I believe that ere long, instead of a few of us paying doctors for curing disease and making us well, we shall all pay them for preventing disease and keeping us from getting ill.

And now to make a local application of all this. Have not all these successive stages of development been seen in the growth of your own city? Does not this national consciousness of which I speak find its parallel in the civic patriotism expressed in a loyalty to your city, and which makes you proud to be known as Hamiltonians? Is not this social conscience duplicated in the feeling which prompted your interest in the recent unemployment? And is it not true that in your complex city life there are many things happening, both for good and ill, which are not impressed upon your consciousness, but which must be so impressed before the spirit of social service can be applied?

I think everyone here will agree with me that the strongest energizing force in building up any city or community is community pride and patriotism, or, in other words, the undefinable something which makes every man a booster for his own city. If you were to ask me to name the great-

est need of your city to-day, I would say that it is something which would develop that community interest, and make it widespread throughout the length and breadth of Hamilton. You will possibly say that it already exists, and while that is true, it is only to a limited extent. It is impossible to have real community interest where over 10 per cent. of the community does not share in it. You have in your city many and varied groups of potential citizens, who are isolated from the community life and from each other by barriers of language, which to them, unaided are as insurmountable as the walls of an impregnable fortress. To give only one example, I know of one street where, in three adjoining houses, are Italians, Macedonians and Polish people. Neither has anything in common with their neighbors or with the real city life, nor any means of communication. The existence of these indifferent or hostile zones within your city is not only a vital source of weakness, but a positive danger, inasmuch that it leaves the immigrant open to exploitation, besides putting a dangerous balance of power in his hands at election times.

How, then, are we to overcome this danger? First, undoubtedly, by removing the language barrier through the provision of opportunities for these coming citizens to learn the language of their adopted country. Someone will say that that has already been tried, and they will not come out to night schools. In the first instance, this is probably true, but bearing in mind the philosophy of Mohammed, we must then take the school to them, and by that means create a desire and ambition within them. This will not be accomplished by one person going into a foreign boarding-house and teaching an immigrant English, but only by applying and extending this spirit of social service, which has already found expression through a small group of men, some of whom are sitting very close to me. Under their direction a movement has been started which must inevitably prove of untold benefit to your city. Through their energies several classes have been started in various parts of the city, in which already over one hundred and fifty new Hamiltonians are not only learning English, but are having developed within them that community consciousness which is essential to citizenship. Let it be distinctly understood, however, that to be successful, this movement must have no sectarian, denominational or proselytizing motive, and that on its platform Jew and Gentile, Catholic and Protestant, can unite in a movement for a higher citizenship.

Yet this is only the beginning. When the language barrier has been broken down, there yet remain racial differences which must be removed. This will only be accomplished by yet a further application of this principle, and the provision of a community common meeting ground in the form of a civic center. To be effective, this must be somewhere in the heart of the foreign-speaking community, and from it there should radiate streams of neighborliness which will permeate the whole community.

Even when this is done, however, the problem is not fully solved, for while the language barrier has been removed, when the racial differences have been, to some extent at last, eliminated, there is one thing more to be done—namely, to establish right conditions of contact between the foreign-speaking peoples and the native-born or English-speaking. This will be accomplished by the full utilization of the two previous steps and the machinery set up therewith. The classes must be taught by high-type Canadians, who shall embody in their pupils some, if not all, of the ideals to which we would wish them to attain. On the common platform of the civic center, there must meet on an equality Italian, Pole, Hungarian, Macedonian and Canadian, not with a sense of superiority one to the other, but in the fraternity of patriotism to their city and nation.

The objection may possibly be made that a large amount of the energy expended in promoting a program such as I have outlined would be wasted, by reason of the fact that many of these people are transient citizens, and only remain here a few years before returning to their native land. Granted that this be true, such energy will still bear fruit, even though not so directly. Every immigrant who during his stay in Canada has been brought into contact with Canadian ideals and standards, will inevitably take back with him, if he returns to Europe, some of those standards and desire for Canadian-made goods, thus pioneering a new avenue for the extension of Canadian markets. He, too, will tend to Canadianize the standards and customs in his own community in Europe, and the task of assimilating future immigrants from that community will be infinitely easier as a consequence.

Do this. Provide a democracy of opportunity for your foreign-speaking citizens, and you will produce an aristocracy of character—the inherent possibilities are already there. Establish those right social relationships with your

foreign-speaking community, apply this new spirit of social service which is solely unselfish, which will aim solely at the common welfare and not that of any one party, class, sect, creed, and I predict that in the future Hamilton's most valued product will be, not steel cars, or rails, or textiles, or woolens, but citizens who shall be a credit to their adopted country, and whose motto shall be the Athenian oath: "We will strive ever to do our whole duty as citizens, and thus in all these ways to transmit this city, not only not less, but better, greater and more beautiful than it was transmitted to us."

England and Germany

Professor L. E. Horning
Of Victoria University

When we speak of the Concert of the Great Powers of Europe, we mean the six—Great Britain, Germany, Russia, France, Italy and Austria—and of these we all instinctively, and rightly, pick out two as standing out pre-eminent and distinguished from the rest, viz., the British and the German empires. Therefore it is that these two are always in the public mind, in the press and in the speech of all peoples, for upon these two Titanic, Teutonic nations of kindred

blood and similar, sister tongues depends, for weal or woe, the fate of the world of man.

Therefore, it behooves us Canadians, who are rapidly becoming so strong in the councils of the British Empire, to take sober thought on these problems of Anglo-German relations.

Gradually the tension has grown and increased, until in these latter days, peril after peril has passed, emergency after emergency has swum into our ken and vanished over the far

horizon, and we are left with an uncanny feeling and have a mysterious dread of the next scare or of the possible untoward event which shall set a fuse to all the terrible preparations for slaughter and bring about an Armageddon unparalleled in the history of the world.



PROF. L. E. HORNING

After the Franco-German war of 1870-71, a new period of expansion set in, and "Imperialism" became a dominant fashion, so that we hear of Imperial France, Imperial Russia, Imperial Germany, Imperial Italy, Imperial (?) Portugal, expanding Imperial Belgium, and even Imperial United States. Then there was added in a generation, principally in Africa and Asia, 4,754,000 square miles of territory and 88,000,000 millions of "lower races," so that now the British Empire covers about one-fourth of the earth's surface and holds sway over 425,000,000 millions of people, one-fourth of the population of the planet. Only about one-seventh of the British subjects profess the Christian religion; there are more Mohammedans in the Empire than are ruled over by the head of that church, the Sultan of Turkey; religions of all kinds are tolerated; all colors are found in the peoples, but only one-seventh are white.

And how political responsibility has grown with each new acquisition! "Five Nations," Crown colonies, dependencies in various stages of development.

Any attempt to understand the relations of the two countries must be made by the help of history. The first period of England's real colonial expansion begins with 1688, when, under the leadership of William of Orange, she headed a coalition of European nations against the great Louis XIV, and it ends in 1815 with her again at the head of a similar coalition against that master military genius, Napoleon I. Wellington's thin red line made the English soldier famous, and the brilliant Nelson gave Britain the mastery of the seas. After this Titanic struggle the inevitable reaction followed all over Europe, and from 1815 to 1830 times were very bad and politics reactionary. With the Catholic Emancipation Act of 1829 and the Reform Bill of 1832 there was introduced a long series of political measures by which the English people tried to keep pace, politically and constitutionally, with the sweeping industrial changes and the multitude of new inventions which were the distinguishing features of the nineteenth century. The repeal of the Corn Laws (1846) was a momentous fiscal revolution, overthrowing a protective system which had obtained from the days of Edward III. All these numerous reforms greatly extended the political rights of ordinary citizens, and made England what she is still, the model of all those who are striving to establish constitutional democratic government in place of absolute monarchy. Therefore, it is only natural that the ruling and privileged classes should resist this

silent, but effective, influence of English political development. The more modern political and social ideas bore fruit earlier in England than on the continent where the revolution of 1848 is most important. In the United States the great agitation against slavery and the resultant civil war, prevented the people from engaging in other enterprises. Thus by the fortune of circumstances England was free to extend her commerce in all directions, and by 1885 we find her far and away the first commercial nation of the earth.

The year 1885 marks an epoch in English politics because the Home Rule measure of that year gave rise to the Unionist party and to its adoption of one form of Imperialism. The Liberal party became, as a result, far more democratic, and the measures of 1908, 1909, 1911 and 1913 are but the fruit of these changes. The Boer war crystallized Imperialism, so that the conferences of 1903, 1907 and 1911 have been fraught with great importance in matters of Empire. To-day our greatest Empire problem is how to progressively develop the vast territories which own the sway of the Union Jack. A great many questions referred to in the Liberal program of 1891 are still unsolved, one of the most important being that of a system of national education. In this matter England had up to 1900 lagged woefully behind, but since then the rapid increase of universities and technical schools has done a great deal to remove the weakness. In foreign polities, Russia has been troublesome in the Balkans in 1877 and 1878, and again in Middle Asia, Afghanistan and Persia, which comes very close to India. But, after the war with Japan, the Bear was glad to make peace with the Lion, and now behold them, unfortunately, working together in Persia. France, too, for centuries England's foe, seemed likely to create difficulty in Africa, and Fashoda was a critical point. However, in 1904, a close alliance was made on the basis of a free hand to England in Egypt and to France in Morocco. Unrest has characterized India, due to the same "Nationalism" which has found expression in Poland, Norway, the world over, and even in Canada. Japan has become a first power, and to-day the most momentous of all developments is the awakening of China. Do these latter changes betoken a new center of gravity in world politics? If so, they are very important to every Canadian.

When we turn to Germany, we find it hard to group our facts. For centuries the Holy Roman Empire, of

which the German Emperor was the head, had been a thing of paper, and from the date of the peace of Westphalia (1648) the individual states could act quite independently of, and often did act in direct opposition to the Empire. It is best, therefore, to trace briefly the history of Prussia, the present head of the German Empire, for in so doing we find a clue to the events of to-day.

Between the Oder and the Elbe lie the sandy plains of Brandenburg, which a thousand years—indeed, fifteen hundred—ago were the battleground for advancing Slav and stubbornly resisting Teuton. Back and forward over these plains the battles waged for centuries, and the resultant Polish question still troubles Landtag and Reichstag. In 1415 the Elector-title was conferred upon a Hohenzollern, and to-day the twentieth in succession, the present emperor, is wont to refer in pardonable, if somewhat injudicious, pride, to “my Brandenburgers.” Up in the northeast, by the efforts of the Teutonic order of knights, a little territory was being won from the heathen, and in 1525 the Grand Master, a Hohenzollern, assumed the title of Duke of Prussia. The two families of Brandenburg and Prussia intermarried, and in 1618 were united under one crown as the Duchy of Prussia. In 1640, shortly before the close of the Thirty Years’ War, the Great Elector, Frederick Wilhelm, took up the reins of government. Throughout his long reign of forty-eight years he set a splendid example to his subjects in frugal living and in self-sacrifice for the state. Because of his careful husbanding of resources, and his unwearied efforts to extend and consolidate his kingdom, he left at his death his land four times its original size, with a revenue sevenfold larger and an efficient little army, the nucleus of a strong nation. Therefore, his name is to-day justly revered by all Germans. In 1701 the Duke of Prussia, in return for aid to Austria, was allowed to assume the title of king, although the advisors of the emperor tried to dissuade him from thus raising up unto himself a dangerous rival. It was, however, during the reign of the great Frederick (1740-1786) that the eyes of all Germans were first directed to Prussia. Of heroic mould, he became the idol of all the young men, and the great Goethe bears testimony to his attracting power. The wars of the Austrian succession (1740-1742 and 1744-1745) released Prussia from her obligation to the empire. The Seven Years’ War (1756-1763), really an attempt on the part of Russia, France, Sweden and Saxony to partition Prussia, brought England as

an ally, gave England Canada and India, and resulted in the acknowledgment of the equality of Prussia with Austria. But the way in which England ignored her ally in the peace negotiations aroused the just anger of the great English statesman, Pitt, and has left a rankling sore in all Prussian hearts. The great work of Frederick suffered under the revolutionary developments of the last decade of the eighteenth century, and at the battle of Jena (1806), Prussia was crushed by Napoleon. But the fires of patriotism still burned on every hearth, Phœnix-like she rose from her ashes, and Blucher and his Prussians turned the tide of battle on that memorable evening at Waterloo. The inevitable reaction followed, and the Metternich regime caused the eyes of all young men to turn again to Prussia—Protestant Prussia—for political salvation. As in England so in Germany, the middle years of the nineteenth century were fruitful in progress. The revolution of 1830 and 1848 paved the way for the extension of political citizenship and the growth of constitutional government. Gradually the idea of a unified empire took form, always associated with the leadership of Prussia. Her victories in the war against Denmark in 1864, against Austria in 1866, and her leadership against France in 1870-1871, could have but one result, the crowning of the King of Prussia as Emperor William I at Versailles, January 18th, 1871. As a result of this successful campaign against an enemy of 1,000 years, a new world-power deployed before Europe's astonished gaze, and the center of gravity of European polities, from 1660 to 1870 in Paris, was shifted to Berlin. Wet for ten centuries with the blood of her children as Slav and Teuton, Catholic and Protestant, in the Thirty Years' War, French and Russian in the eighteenth and nineteenth centuries trampled her into a great nation, the plain of Brandenburg had cradled a race of heroes, stern, silent, self-reliant and indomitable. Do you wonder that since 1871 the nerves of Europe have been fairly unstrung, and are even yet not in normal order? Of the great names that come to one's mind as a result of Germany's rise, one shines out above all others, namely, that of the Iron Chancellor, Bismarck. With unwearied patience, with splendid foresight, with politic tolerance, with indomitable will, he had been working for years for Prussia's leadership of a new united Germany. No other pilot was thought of for the new empire, but as years passed he became the very embodiment of absolutism and extremely reactionary, so that in his old age the dramatic conflict with his emperor is not surprising.

In the last fifty years there have been three stages in the development of Germany. From 1866 to 1878 a consolidation along national-liberal lines under the great leader, Rudolf von Bennigsen, and the conflict with the Catholic Church, der Kulturkampf. During 1878-1888, the great change in fiscal policy, the adoption of Protection, the rise of the Socialist party and the development of State-Socialism, through the nationalization of the railways and the introduction of the state-aided insurance against sickness, accident, old age and infirmity. Reactionary politics were seen in the laws against the Socialists, and in every way possible the Conservative elements and forces of authority were strengthened. The third stage was introduced by the dramatic "dropping of the pilot," Bismarck, and the beginning of the rule of the "called-o God," William II. Smile as we may at such an idea, so out of harmony with our English thought, the emperor is but continuing the tradition of the great house of Hohenzollern, and is a noble example of the best rulers of that family. No one could work with greater diligence than he; in many ways he is very open to new ideas, as witness his address to the naval cadets on temperance, and he devotes himself unselfishly and indefatigably to his ideal of the "father of his people," "The Shepherd," as old Homer puts it. In spite of his very injudicious and warlike-sounding speeches, the fact that for forty years the splendid German army has not unsheathed the sword goes a long way towards proving the truth of the German contention that her army is maintained for purposes of peace only. For example, if Germany had wished to attack England, what more favorable opportunity than in her unpreparedness at the opening of the Boer war? And that army is necessary to Germany's existence. Unlike the "Sceptered Isle set in the silver sea," she has no natural boundary. The Rhine is a narrow river, and is not the boundary between France and Germany. Barbed wire fences are her only protection against watchful and ancient enemies to the east and west. Therefore, she must be "ready, aye, ready!" But this third stage is notable because of Germany's colonial policy, and that is a sore point with many Englishmen. In 1870 Germany was a grain-exporting country. The marvel has been that such a nation of idealists and dreamers should suddenly enter upon a commercial career. Unity at home had given them the opportunity to develop. The gospel of work finds devoted adherents in every German home, and a wonderful capacity for organization is dis-

played by this nation of dreamers who made their dreams come true. The splendid schools and universities, homes of democratic thought, speedily provided her with trained captains of industry and a large body of skilled artizans. The training in citizenship imparted in all their schools has also inculcated a very high type of patriotism. Therefore, "made in Germany" is found everywhere, upon the most English looking wares, and before other nations were aware of it, Germany had ceased to export grain and had become an importing country with a rapidly growing commerce. A great many, doubtless, remember with what emphasis Lord Rosebery insisted that England must be up and doing, especially in technical education, if she would regain the place so rapidly being lost to her in the world of commerce. Many an anxious inquirer was desirous of knowing whether England would last out the century. Italy had been the dominant force in Europe in the fifteenth century, Spain in the sixteenth, France in the seventeenth, England in the eighteenth and nineteenth, and in the twentieth—? In 1907 Mr. Balfour addressed the teachers of England along the lines of Rosebery's speech. Immense firms, such as the Crewe Locomotive Works, established their own technical schools, and in Liverpool, Wales, Manchester, Sheffield, Leeds and other places, new universities and colleges sprang up to fill a long-felt want which Oxford and Cambridge had refused to supply. To these new halls of learning thousands of eager students are crowding, and England, because of a commercial rivalry, which is at the bottom of an educational nature, has awakened to a new life which makes England now, more than ever, the center of the world's politics.

No intelligent man needs figures to convince him that England's commerce is greater than that of Germany. What he must know is that the latter has increased in many ways faster than that of England. In population the percentage of increase between 1870 and 1910 is about the same. In 1871 the population of Germany was about 41,058,792; in 1910, 64,903,423, and now increasing at about a million a year. This great increase in numbers has wrought a momentous industrial change, and made it necessary to import foodstuffs and to export the manufactured goods of the thousands of concerns which have sprung up all over the land. But where from and where to? Therefore arose the cry for colonies. "England is great because of her colonies; therefore Germany must have colonies!" But, alas!

England had laid her hand upon almost all the available territory, and Germany was born too late. She tried South Africa, but with little success. She would have liked to enter into Morocco, but another had stepped in before her. There are thousands upon thousands of Germans in Brazil, but the covering wings of the United States were stretched out over the South American republics in 1906, and the comments of the German press of all stripes of politics upon the Monroe doctrine were highly interesting and instructive. A couple of years ago we saw Germany flirting with the Turk, casting longing eyes towards old Mesopotamia and pinning her faith to the Bagdad railway. But marts she had to have, and proceeded to procure, so that when Englishmen wakened up to the fact that German ships were sailing every sea and German merchants crowding into every port, and, with most obliging manners, underselling them, there was a feeling of disgust. Did not the earth belong to the Englishman? But that was not the worst. The English navy exists to protect English commerce and the sources of England's food supplies. And so the Germans began to build a navy for the very same purpose. Let me give you a few figures (approximate):

		<u>Imports</u>		<u>Exports</u>	
		England.	Germany.	England.	Germany.
1881..	\$397,022,489	\$149,505,000	\$234,022,678	\$152,000,000	
1910..	678,480,173	430,459,050	430,589,811	373,355,400	

Increase—

	Germany.	England.
Total foreign trade 1910.....	\$803,814,450	\$1,109,029,984
Total foreign trade 1881.....	301,505,000	631,045,167

Increase per cent.—Germany, 166 2-3; England, 75 $\frac{3}{4}$.

Germany, England and U.S.

Exports—Iron and Steel Production

	United States.	Great Britain.	Germany.	Total World Exports.
	Tons.	Tons.	Tons.	Tons.
1900.....	1,154,000	3,213,000	838,000	
1910.....	1,535,000	4,594,000	4,868,000	14,000,000

United States has 33,000,000 ton capacity, and one-third of her furnaces are idle. Cost of production has risen enormously in United States; not so in Germany and England.

And yet, in spite of these very instructive figures, some hot-headed jingoes have wished the government to ask this great progressive nation why she is building a navy, and, if she does not answer satisfactorily, blow her ships out of the water at once. A summary proceeding, surely. Why should Germany not build a navy? Do not the figures answer? The unfortunate fact is that since she adopted her naval program of 1897 there has been an ever-increasing insanity in armaments, until in Europe to-day five million men are under arms, and the united war budgets of the great powers exceed each year three hundred million pounds. Navies are a special fad, English, German, American, Canadian, ad infinitum, ad absurdum, ad nauseam.

Gentlemen, I have indicated to you very briefly, but I trust clearly, the historical lines of development of both nations, and have pointed out some of the reasons, chiefly commercial, why there is so much friction. I am fully persuaded that he who would attempt to settle these differences by an appeal to arms is looking backward, and not forward, that he knows little of the great world problems of to-day, and along which way their solution seems undoubtedly to be guiding us. Allow me to point out some forces which make for peace and good-will.

First among these is the almost miraculous growth of the means of bringing the nations of the earth together. There are no longer any secret places, the North Pole and the South have been discovered. England's little railroad between Stockton and Darlington, opened in 1825, but a little time ago, has now lengthened out into over 600,000 miles of steel bands binding the nations together. Round and round this earth go millions of miles of cables, telegraph and telephone lines, caring nothing of East and West, heed-ing nothing of North or South, but all tieing the peoples into one great nation. Six steamboats sailed in 1820; in 1900 there was a total of over 12,000, and to-day England is building more than the rest of the world. In 1819 it took twenty-six days to steam across the Atlantic; now the Lus-tania hardly gives us time to settle accounts with Neptune before landing us on the opposite docks. And those Ger-mans have a Leviathan still bigger. In 1837 the first letter postage in England; in 1874 the Postal Union, born of a Ger-man brain, and now a two-cent rate to the British Domi-nions. Practically we sit down at a common table, we think not of seasons or distances; there is a community of interests the world over. All these mighty commercial agencies

represent an unthinkable amount of capital invested, supplied by all the great countries—England, Germany, France, the United States. What nation is so ignorant as to imagine that by process of war the trade, say, of England, could be transferred to, say, Germany? Let France answer. Beaten on the field of carnage in 1870-1871, she paid an immense war indemnity, gained her victories in literature, lost not a dollar of her commerce, and, by tightening her strings in the Morocco affair, brought about an incipient lesson-teaching panic on the Berlin exchange. As Norman Angell says, it is an optical illusion that a successful conflict brings material gain. The business men of the world, with the exception of the armament trusts, are rapidly seeing the point in question, and with the awakened and rapidly-growing sense of moral responsibility in money matters, will use their influence to make war as antiquated as duelling.

But this is not my sole hope. It is not my strongest hope. These wonderful means of intercourse between nation and nation, between hemisphere and hemisphere, to which the airship is now being added (read Kipling's "With the Night-mail"), these are all bringing the best spirits of the nations together, the men of knowledge; and out of the interchange of ideas and out of the inspiration of progressive thought, can come nothing but the highest common good. I can remember when few Canadians went abroad to finish their education. To-day they all look forward to a trip to Europe "to top off." A few years ago the modern languages were not mentioned on the curricula of a great many universities. To-day it is coming to be generally recognized that the literatures of sturdy England and clever France and progressive Germany, with their 1,000 to 1,500 years of development, are just as worthy of study as the literatures of Greece and Rome with their more meteor-like appearance; that they have just as much of the culture element, if that is rightly understood, and provide in their history and grammar a mental discipline no less effective than that of the old dead tongues. And to-day the wideawake German is insisting on his engineers and his students making a "student trip" not only to England and France—these have been in vogue for a number of years—but even to America, and you may be sure that those who come will not pass by Canada. Indeed, since this was revised in January, 1912, they have been coming. Furthermore, I want to emphasize, and to so emphasize it that we in Canada shall take note and wake up—that is, I want to say that no man can

be up-to-date in any line of work whatever, he will not be acquainted with the latest advance of any science, unless he knows German, reads German, and visits Germany. The historical grammar of the English language is a hobby of mine, but to know it I cannot depend on English alone. I must go to Germany, buy German books, follow German thinkers and collectors and investigators. Germany is a leader in scientific work in all departments. German scientific thought is a mighty factor in the world, and as a true Canadian and a loyal British subject, I am glad to pay Germany my tribute of gratitude. And I and all other German-trained students at home and abroad—and they are legion—are against such insanity as a war between these two great sister nations.

A new force making for peace has arisen within the last two years, and promises to become world-wide in its influence. "The Associated Councils of the Churches of the British and German Empires for the fostering of a better understanding between the two nations," have already, in quiet but very effective ways, proved their right to recognition. Not always ranged on the side of peace, and considered for long by great numbers of the common people, as linked with their oppressors, this universal and elemental force of religion, seems about to become a mighty influence for the Universal Peace! Hail the day!

Powerful as are the commercial forces which tend to do away with war, mighty as are the educational forces, universal as are the religious elements, my greatest hope is in the common man. Man was discovered in the Renaissance, the fleshly man, and again in the eighteenth century, the man of reason. The new ideas were slow in developing and the earth was red in the French Revolution. But steadily and surely in the nineteenth century the cause of democracy has advanced, the condition of woman has been improved, the mother and the child have been accorded many of their natural rights. The end is not yet. "The twentieth century belongs to Canada! Weighty words and true! But it is truer still that the twentieth century belongs to Man! One of the most striking signs of this twentieth century is the prominence of organized labor parties. In England, France, Italy, Austria, Russia, Belgium, Holland, Scandinavia, Finland, Spain, Japan and Australia we find the Labor members more or less influential in shaping legislation. In Germany the last election, January, 1912, made the Socialist party by far the larger in point of voters, the largest in num-

ber of members in the reichstag, their fiscal policy free trade and their foreign policy less armament. They are fighting for constitutional rights, long the heritage of every Englishman. By iniquitous franchise laws, especially in Prussia, they are kept out of these just rights. As in other countries, so in Germany and Russia, class rule must go, and with its going dawns the rule of Man. Before the onward march of science and democracy the musty old traditions of the past must give way, be they political, religious or social. That is why we ought to be very careful in this new country not to hamper ourselves with the shackles of these worn-out ideas. Let us beware of reviving religious strife! Militarism has no place here! Let us invent no class distinctions!

Just consider what momentous changes, revolutionary changes, have taken place in the England of to-day, chief among them the victory of the house of commons. Note the many measures introduced for the benefit of the laboring man, which have made Lloyd George the first commoner of the Empire and a dominant force in the world.

The narrowing of the boundaries of the earth are bringing the different races, white and colored, together, the latter immensely superior in numbers. Commerce knows no nationality, and many and various are the agencies, such as missions, which are bringing to the favored nations the sense of moral responsibility. The whole aspect of the world is rapidly changing. In the days of Julius Cæsar, the circle of the earth was made up of the countries fringing the Mediterranean Sea. Crossing the Rubicon, he himself introduced a new epoch which has made the Atlantic an inland water. To-day a new era is upon us. The East is awakening, the Pacific is about to become the stage of the newest drama. What a vision that opens for us Canadians! How earnestly and seriously we should be preparing for our new place!

This is the time ripe for a revolutionary change. This new age will bring weighty responsibilities to German and Anglo-Saxon alike. The earth is being divided among the great nations. Latins in South America, Anglo-Saxon in North America, Africa and Australia, Teuton in Central Europe, Slav in Eastern Europe and Western Asia, and the new Oriental in China, Japan and India. Who will dominate? If the Teuton ideals are to prevail, as we think they ought, there can be no war between German and Anglo-Saxon.

England has been on more or less good terms with Prussia and Austria from the days of the Great Elector, 1640 to 1900, three centuries, and why not continue this friendship? Hand-in-hand we must keep step in the forward march of civilization, giving sight to the blind, making the lame walk, giving the proper environment to the mother and child, and with high purpose breeding a race of men that shall realize the noblest ideals of Teutonic hearts. I believe that we here in Canada are especially favored by fortune, more even than the United States we are becoming a melting-pot out of which will come a new race combining the political sagacity of the Anglo-Saxon, the love of freedom of all Teutons, the creative imagination of the German, the polish and tact of the French, the adaptability of the Southeast, the patience of the East, an unequalled and unbeatable combination. Therefore, we ought to be profoundly interested in the first step towards the realization of that ideal, viz., the fostering of peace and amity between the great sisters, England and Germany. Some steps have already been taken. Arbitration is a substitute for the appeal to arms. It is to the credit of ex-President Taft that he has desired to make war impossible between the Mother Country and her great daughter. There is really nothing heroic about war. The soldier marching to death to the blare of trumpets and beat of drums is showing a very low animal kind of courage. The moral enthusiasm which enables man, woman and child, alone and unaccompanied, to complete the daily round of common, monotonous tasks without flinching or swerving, and to do this year in and year out, is of a far higher order than martial courage. The Hague tribunal has opened up a new view. Let the nations of Europe prove the superiority of their civilization by beating their swords into ploughshares, and their spears into pruning hooks; let them devote their enormous war budgets to the benefit and uplift of mankind, and then may be ushered in that "parliament of man, that federation of the world," of which our poet Tennyson has sung. Then we will be letting "ape and tiger die," then and only then assuredly will we be making a long step forward toward "that one far-off divine event to which the whole creation moves," the era of "peace on earth, good-will to men!"

Dominion House

Lord Chelmsford

February 16, 1914

Hamilton has been very much on my mind during the last month. The day before I started for Canada I received a cablegram through the C.P.R. from Mr. Benson Johnston, inviting me to your annual dinner, to which your president has alluded. I was four thousand miles off. I did not know what my engagements were going to be, and I had some difficulty at that moment in accepting such an invitation, especially as I thought that I should be on my return to England by the time mentioned. Then I hardly got on the sea, when a marconigram reached me from Hamilton, stating that I had only to name the day I would arrive in Hamilton, and the Canadian Club would welcome me. Later on, I was able to send a telegram saying that I would come if I could; but you know, gentlemen, when one is busy with business engagements at a place like Ottawa, it is very difficult to say the exact moment when you will be able to get away, and, of course, my first business was with the government. I wanted to come to Hamilton, because if there is one thing which has impressed me more than another during this brief visit of mine, it is the very great value which these Canadian Clubs are to your land, and I understand it was through the genius of a Hamilton man that these Canadian Clubs came into existence at all. I thought it was very natural that I should wish to accept the honor which the Canadian Club had given me by the invitation to come and address them.

I have come here to tell you of a great opportunity which is opening out for Canadians in the old country. I think you will all agree with me—that is, those of you who know London and the position of the High Commissioner's office in London, in Victoria street—that it is unworthy of Canada, and it is not in a position in which Canada can show to the best advantage in the eyes of Londoners, or in the eyes of Great Britain, and it is all the more important that this unworthy site should be superseded by something far better.

The Commonwealth of Australia has forestalled you in

coming to this Aldwych site. She was for two or three years negotiating for a site there, and is now erecting this fine building, in which she is going to house her High Commissioner. Now, I ask you to consider how your new High Commissioner can be expected to do his business well from that dingy and desolate site on Victoria street; how he can be expected to compete with that very successful and genial High Commissioner of Australia, Sir George Reid, compete with him in that magnificent building. I think that those of you who are acquainted with the geography of London will recognize this also: that that site is out of the way for business purposes. This is shown by the migration of nearly all the Dominion offices from Victoria street eastward. Australia has led the way, New Zealand is leaving Victoria street, and I fancy that there is hardly a Dominion except Canada which has its offices in Victoria street, and therefore these plans, which were pointed out to Lord Grey, brought home to him that the time was ripe when Canada should make a greater figure in the eyes of the Empire. He was drawn to this scheme very largely by the action of Australia. Australia has for many years been considering where it should put its offices. At last, after negotiating, Australia determined to settle down to this Aldwych site, adjoining where Lord Grey proposes that Canada should have its site. When he got this idea into his head, he went to the London County Council, which happens to own this particular site. He went to them to see what could be done in the way of obtaining an option on the site, so that if the Dominion cared to take advantage of this great opportunity which is theirs, they would be protected from competitors who might get in before them and get hold of the site, and so he found this Aldwych site of vacant land in practically what is the center of London.

In this great country of vast distances you do not properly appreciate how extremely difficult it is in the first place to get land at all in London, and in the second place vacant land. I mean that by an Act of Parliament you can purchase any piece of land that parliament will give you the right to, but if you negotiate privately you will find that the site you want will have some nineteen entails involved, and it would take you years to get the site. In this case, you have the site in the possession of the London County Council, and they could to-morrow hand it over to the Dominion of Canada absolutely free.

Now, as to the position of this site, because that is a

matter of most vital importance. We have, of course, maps which we have been passing around, so that you can see where the site is placed, but I think there is always a tendency to think that maps which are produced for a particular purpose have a certain bias in favor of the proposition which they are supposed to help. Now, I have a map here which cannot have been produced for the purpose, because it is the London Post-office Directory map, and if you will look at this map, I have drawn four lines, north, south, east and west, and when you fold up the map, exactly in the center is this place, which represents the Aldwych site. Now, I may say to you also that that site is not only almost in the center of London, but it happens to stand on the two great arteries of London traffic. North and south goes the great traffic of London through the Kingsway and across to Waterloo Bridge. East and west you have the great arteries running through the city, so that this site is resting on these great arteries of traffic. Beyond that, you have wonderful traffic communication, so that anyone can get to this site in the easiest possible manner.

On this map, where you see the blue and red lines, those are the tube and circle railways of London.

On that map these red veins are the general omnibus roads, the great motor-cars of London. You can see a black spot, and all around are the veins of the motor-bus traffic. So I think from the point of view of actual geographical, central position and traffic thoroughfare, and of bus, railway and street car communication, you now have a more ideal site for the central offices of the Dominion, and, of course, the thronging multitudes of London passing down to the city would be passing backwards and forwards past this very site.

Well, gentlemen, Lord Grey having discovered that this site was vacant, he then put before the London County Council the Imperial project which was in his mind, that this should not be a mere commercial undertaking on the part of individuals for profit, but the idea was that the great Dominion should have its central offices here, and that it should become a Dominion security, and the County Council met him in a most generous way. In the first place, it is not the custom of the London County Council to grant freehold tenure at all. There are only three cases in the history of landowners and the London County Council in which they have ever got a freehold tenure. One was to the Australian Commonwealth. You see that was for public pur-

poses, and when they found that this was for public purposes they said, "We will grant you an option for a freehold site of this land." Then I understand that the original price that they asked Lord Grey for this site was \$6,790,000. When they discovered that this site was intended for public purposes, they reduced the price to \$6,305,000.

This means that the taxpayer of London was willing to give for this purpose a present of \$485,000. This fact, I think, is evidence of what was the point of view of the London County Council. They realized that this was a great Imperial project. They realized that this was a thing which would bring the Dominion into the hearts and thoughts and minds of the people of Great Britain, and so they said, "We ought to contribute something. We will give you a freehold site, and so much off the price." Having got the site, and having got the option, let me tell you what an advantage it was to get an option on this site for three years, but the County Council said, "We cannot hold up this valuable site for three years, and then nothing come of it. As a matter of fact, we have got some individuals who wish to have this site. It is a great Parisian company, which proposes to set up a magnificent pile of buildings—Paris in London, in which the best Paris shops are going to have their agencies, and people will be able to shop in the great arcades of this city. We will give it you for three years, but we shall have the right to give you at the end of each year a month's notice to terminate that option; but if you give us the assurance that in the course of the ensuing year there is a reasonable probability of this scheme coming into fruition, and some Dominion taking over the site, then we will let the option run on for another year." And so it is important that some decision should be arrived at before the 24th of May next, as on the 24th of May next the London County Council will be in a position to give Lord Grey the first month's notice, and unless he is in a position to say to them that the Dominion of Canada is considering this project, the thing will be gone, and gone forever.

Now, having got the site, and having got the option, what uses could this site be put to? Lord Grey then thought the best way to find out how this site could best be developed was to get hold of an architect, and ask him to draw up plans of how they should get that site to serve the purposes for which it was intended, and he asked Mr. Marshall Mackenzie, the architect of the Australian

buildings, to draw up these plans. Now, these plans you see around the walls are only suggestions; they are not plans which, if Canada were to enter upon this scheme, it is compulsory for her to take. She can have her own architects and her own plans. They were drawn up for two purposes: first, to ascertain the possible uses to which the site could be placed, and in the second place to have some reasonable idea as to the cost which such a building would involve, if it were put upon this site. I think anybody may see from these plans what great possibilities there are for a Dominion which goes in for a great building upon this site. Then in the second place, it will be interesting for you to know that so far from the erection of a building of this sort being a burden, an eminent firm of valuers, who have had a great deal of experience in letting property around this site, have given us estimates as to what the letting value of this building would be. This building will contain eleven floors, and nineteen acres of floor space to be used. Of course, a certain amount of it will be used by the High Commissioner and others, but the rest will be available for letting purposes. Messrs. Wetherell & Green, the valuers, tell us that the letting value would amount to \$601,400 a year. I shall presently give you the whole financial position, but I can assure you at this moment that so far from this building being a burden on the Dominion, it will actually be an investment in which the cost of construction will be more than covered by the revenue to be derived therefrom.

You will see from the plans that on the ground floor is great exhibition hall, which it is suggested shuold be occupied by the products of the Dominion; then lower down, on the basement floor, there is another exhibition hall, where manufactures may be shown for the British manufacturers, and showing the sort of things that Canada wants the British manufacturers to make for her, and in close proximity to that exhibition hall there would be a bureau of commercial intelligence, so that anybody would be able to get information with regard to all the matters of trade and business with which the Dominion had to do. Then besides these great exhibition halls, there would naturally be the offices of the High Commissioner, the offices of the Agents-General of the Provinces, there would be this bureau of Commercial Intelligence, and there would, I also hope, be the offices of the great Canadian businesses in London. The object of this scheme is to make this place a hive of

Canadian industry, where the whole place would buzz from ground floor to top floor with Canadian work and Canadian business, and so the British manufacturers would have an object-lesson of what Canada is producing, of what Canada wants, and of what Canada can do; and so, I think, when you have these exhibition halls and these offices in that great building, which symbolizes Canada's hopes, you might say that at all events the suggestions of this building are worthy of consideration by any body of men who have to consider whether Canada should put up anything of the sort.

Now, let me tell you in what way I believe this scheme would help Canadian traders. I am told that your great trunk railways here give you every information with regard to the freight and transportation charges which any business man has to deal with, if he wants to get his goods transported to the other end of the world. This same information is not easily got by those of you who have to deal with the English railways and the English markets. For some reason or other—and it has been suggested to me that it is because England is a free trade country, and competition is cut so close that every manufacturer is in competition with every other manufacturer, and he has to keep everything so close and secret, and therefore he is not willing to give information—you are not able to find out what the freight and transportation charges are from inland to the port, or from the port to destination. Now, a bureau of this kind, especially in close touch with the markets of Canada and Great Britain, would gradually be able to collect all this information and give it to those who asked for it. This one point should appeal to those business men who have to deal with the old country. Then there is another point which I suppose business men want to know about, and that is how to market their goods. Canada and the other Dominions have all got their experts in the old country, who are getting this information for them. Think of what value it would be if you could collect all these trade experts of yours under one roof, in one building, that they could consult and co-operate and bring their uniform pressure to bear upon the people upon whom pressure was necessary. It would be of immense value to the trade and commerce of the Dominion.

Then another point: I suppose every day science is telling us of new uses which old products can be put to. You have only to take the trade journals to see this. So

you may have products here in Canada which you regard as commercially valueless at the present moment, but which in the course of time, in the discoveries of science, may be of great value. Then again, in this building you might be able to have men who could tell you the latest discoveries in science.

Lastly, the educative value of this scheme. You know that you are not the only people to produce certain goods, and that you have foreign competitors, and we in Great Britain may have got into a rut in dealing with these foreign competitors, and we want to be told that our kith and kin over the sea are producing the same things that these foreigners are producing; and if they saw these productions, the people of Great Britain might take your goods instead of the goods which come from foreign countries.

Now, let me put the financial position into a nutshell. The whole cost of this project, the whole cost of this proposed site, with the insurance during construction, and charges such as are necessarily involved, all this will amount to \$14,000,000. The interest at 4 per cent. on that would be \$560,000 a year. As against that, the letting value of these premises would be \$601,000, leaving the margin you will have over and above the payment of interest on capital, something like \$41,000 a year. That, I think, is a fair financial proposition to lay before you, and I may say that while we have been here in Canada we have endeavored to get these figures corrected. Mr. Bond has been very careful, and if he could find any person to correct, he has laid these figures before him, and we have always had the same answer, that the figures are all right; and so I hope that in bringing this scheme before you we are not only bringing an ideal scheme, but a scheme which will make your hearts throb. I hope you will feel also that this is going to be something towards the improvement of your business, and that it is a scheme which looks forward not merely to the present, but it looks forward to the future, and what Canada is going to be, because I want to ask you in a moment to consider what Canada has been, what it is, and what it is going to be.

May I now put this before you: that this scheme shows Lord Grey not only to be a man of vision, of great enthusiasm, but shows him to be also a man of practical business capacity.

It has been suggested that there is profit in this scheme. Let me assure you on my own behalf, and on Lord Grey's

behalf, that we have taken this scheme up then from no other motive than trying to do something for the Empire. It may be said cynically that it is a little quixotic. May I say that there are some of us who have been King's representatives in His Majesty's Dominions, and we believe that no expenditure of trouble or time is too great if we can do something for the countries with which we have been connected. That, I believe, was at the bottom of Lord Grey's mind when he took up the scheme. That certainly was in my mind when he asked me to come out here, merely as a friend, to take his place and explain this project to the people of Canada. May I say, in Lord Grey's words, which he has written to the government: "I have already stated that an option has been secured for the express purpose of using it for Imperial purposes, and I am prepared to state that the Council is ready to hand over the option to the Dominion government without any profit, merely for the expenses paid in connection with the matter."

I think it would be an insult to you and to Lord Grey to say that you should not accept Lord Grey's words against anybody.

Now, gentlemen, cast your minds back to what Canada was fifty years ago. Think of what Canada is to-day, and think of what Canada is likely to be fifty years hence. Is this a scheme that is too big for what you imagine Canada is going to be fifty years hence, while this opportunity will not recur fifty years hence? If this opportunity were to occur in one hundred years, I think it would be a surprise to most people to find three acres of vacant land in the center of London, and so this is an opportunity that is never likely to return. I ask you to pause long and consider well before you think of rejecting such an opportunity.

ANNUAL DINNER

Foreign Services of the Crown

Lord Percy

February 24, 1914.

When I accepted your invitation to speak to-night on "The Foreign Services of the Crown," the subject seemed to my frightened mind so vast that I had a vision of myself wandering like a balloon, inflated with much gas, through the vague regions of the air, and eventually descending, like certain prominent balloonists three years ago, in the forests of northern Quebec, whence I might have to be rescued towards midnight by a search party of somnolent members of the Canadian Club.

It is fortunate, therefore, that I have at the outset one definite duty to perform which may prove a rope to attach me at least temporarily to earth. That definite duty is to convey to you the regret of my chief, Sir Cecil Spring-Rice, that since his visit to Ottawa last summer, soon after he arrived in the United States, he has been unable to accept the many invitations which have come to him from Canada. He has been very anxious to accept those invitations, to renew his knowledge of the Dominion gained twenty-five years ago, when he spent much time in the West, and especially to make the acquaintance of one institution here which has grown to vigor since that time—the Canadian Clubs. A temporary illness, from which he is quite recovered, and now the pressure of business in Washington, have hitherto prevented him from carrying out the plans which he had formed of coming to Canada; but he hopes shortly to be able to fulfil what he regards as one of the duties of the Ambassador at Washington, when the primary duty of work at the Embassy permits it, to make himself more accurately acquainted—though I can say from experience that he is already well acquainted—with Canadian conditions and interests upon the spot.

Having performed my duty, the rope has now parted and the balloon is about to start.

One of the greatest of British diplomatists, now dead, once described diplomatists as "buttons." His younger colleagues were, I think, a little shocked at the humble functions thus attributed to them, though personally I should never ask for more labor or more honor than would come from fulfilling such a function. But the simile has at least this truth: that our buttons never excite in us such heartfelt interest as when they are in danger of coming off. Diplomacy and diplomatists rarely attract much attention until some dangerous crisis arouses an apprehension of their possible failure. At such times the work of diplomacy is criticised freely—and I assure you never more freely than in England itself—but those criticisms are directed against the treatment of isolated questions at a particular time, and no attention is paid to—no interest excited by—the long years of obscure work which may have succeeded in holding together the situation thus threatened, and will hold it together again when the crisis has passed. The same is true of the consular service—a subject which I do not intend to discuss to-night, as it has recently been discussed very fully before the Canadian Clubs, but which I may mention in passing here. At a time when tariff alterations or other circumstances lead business interests to apply for special information to consuls, any delay in furnishing such information—any creaking of the machinery—calls forth animadversions on the service which takes no account of the work of quieter years—of the work, let us say, done year by year by the Consul General at Boston for Canadian shipping or for Canadian citizens employed in the mills of Massachusetts.

All this is entirely natural, and no sensible man will complain of it. Yet I think you will admit that the office of a button is to remain in place—that it is never so useful as when it is drearily and monotonously well-sewed. And what is more, the efficiency of the foreign services of the Crown must largely depend on the interest taken at home in their work abroad during years of quiet. I feel this especially, because the work now being done for Canada by the Embassy in Washington is, and, so far as I can see, will probably for long continue to be of this nature. Its work is not exciting, and I particularly do not wish to appear to be extolling the usefulness of the profession to which I happen to belong. The point here is, not whether the

profession is remarkably efficient, but that the importance of the subjects to which its attention is directed is to be measured, not by their power to excite controversy or produce dramatic situations, but by their slow and gradual effect on Canadian interests. Interests develop gradually; the purpose of diplomacy, as of all national policy, is to watch and serve their development—not to sit down and wait until they encounter some obstacle and then engage in the exciting occupation of picking them up and applying plaster to their heads, but to observe their tendencies and to prepare channels for them wherein they may flow without encountering obstacles. The more interest a nation takes in this gradual and humdrum process, the more efficient will its diplomatic service be.

I have said that our work for Canada at Washington—or, rather, the work of Canada through us—is of this nature. Practically all the burning questions between Canada and the United States have been settled in the last decade, or, more important still, machinery has been provided for their proper settlement. Our business now is the dull and onerous, but I think useful, one of making that machinery work smoothly. In the last five years the two countries have created three permanent international bodies for the settlement of such questions—the International Joint Commission for the settlement of questions relating to Boundary Waters; the Fisheries Commission to draw up regulations for the preservation of food fish in such waters; and the Permanent Mixed Fisheries Commission, on which Newfoundland is also represented, to settle any disputes which may hereafter arise regarding the regulation of sea fisheries in the North Atlantic. All these bodies belong to a class of which I think both governments may justly be proud, for they do not represent victories gained by the interests of the one over the interests of the other, but are institutions set up for the furtherance of common interests equally felt and admitted on both sides of the frontier. Especially is this true of the International Joint Commission. It is the embodiment in a permanent institution of the principle declared in 1909 by the representatives of the Governments of Canada, Newfoundland, the United States and Mexico, at the North American Conservation Conference convened at the instance of the President of the United States—the principle of “the protection of mutual interests relating to natural resources by concerted action, without in any way interfering with the authority of each nation within its own

sphere." Already in the two years of its active existence seven cases have been referred to the Commission by the governments, and the Commission has handed down final opinions in two of these cases. I think that few international enterprises of equal importance to this Commission have ever been set on foot; Canada has shown her appreciation of its importance by the high character of the appointments which she has made upon it; and there is, I am sure, no question more worthy of attention both in Canada and the United States than the strengthening of the Commission and the proper settlement by it of the weighty questions which it is called upon to solve.

One more point, and I have done. The question may be asked, what services can the diplomatic officers of the Crown render Canada in the future? I cannot answer that question. I do not know—I do not think anyone can foresee—in what directions the interests of the Dominions may develop throughout the world. I do not know what questions may arise in various parts of the world affecting Canada, but I am far from supposing that in the future the Embassy in Washington will be the only one which will be called on to do work for Canada; it may even be that Canada's attention will at some future time be more especially directed to foreign countries other than the United States. But someone may ask—I have often heard it asked—"if Canada is to require services from Imperial diplomacy, how can that diplomacy render them? English diplomatists cannot know Canadian interests, having usually never set foot in Canada."

Now, in answer to that question, it is not my business to inquire how in the future it may be found necessary to organize the diplomatic service; I only know that the government of the Empire has still sufficiently the elasticity of youth to be able to extend or modify the organization of its civil service to meet new needs. But apart from this, I think, if you will allow me to say so, that the objection as to the ignorance of Englishmen regarding the interests of the Dominions is usually made by people who themselves do not accurately know what those interests are, and who are accordingly inclined to overrate, not their importance, but their complexity. The objection applies—and this, let me say, is true of many similar objections—just as much to England as to any of the Dominions. As a matter of fact, I think few people realize how large a part of the work of an Embassy consists in the writing of reports on fairly tech-

nical subjects, such as labor legislation or the cost of living, or how large an experience the members of the service often gain in such ways on subjects of which they are popularly supposed to be wholly ignorant. But, of course, I know little or nothing of many Canadian interests—for instance, of the question of potato diseases in New Brunswick, with which the Embassy has lately had to deal—but my ignorance does not stop there. There are a hundred English interests of which I know nothing. Take a diplomatist from London and he will know little or nothing of Scotch agricultural interests. Take a man from Halifax, Nova Scotia, and how much will he know of the railroad freight problem or the grain elevator question of the Far West? No system that you can devise could secure—and to my mind it would be positively undesirable to secure—a diplomatist with a head stuffed full of miscellaneous information regarding his country's interests. Questions involving technical considerations in England as well as in the Dominions—a Maritime Conference or a North Sea Fisheries Convention—must largely be settled by the help of experts. All you can ask of diplomatists is what a corporation asks of the counsel which it employs—not that he should be a special expert in shoe machinery or electricity, but that he should have a mind sufficiently alive and a general knowledge sufficiently extended to grasp the essential points of any technical case which may be put before him.

But there is a wider and deeper answer to the objection. No man can know all his country's interests; the power to survey all those interests and to fuse them into a policy is that rare quality called statesmanship. You cannot have a civil service of statesmen; you must have a civil service—a diplomatic service—directed by statesmen. It is not, as a rule—though all rules have exceptions—the office of diplomacy to form policies; it can only work efficiently if it is carrying out national policies already formed. The diplomatic officer abroad is primarily a subordinate, his first duties are acceptance and obedience; he works at the commands of his government even where he disagrees with it; he must often labor for ends which he does not see in pursuance of policies which have been laid down for him by his superiors. And so, to the diplomatist, if I may adapt the words of a British statesman spoken in another connection, the Empire is not the expression of a policy, but the statement of a fact. That fact I take to be a common life, and, in addition, certain interests and activities, whether in

England or the Dominions or the Colonies, not yet fused into the common life. Diplomacy must represent—must employ its utmost energies to represent—those separate interests and activities, but its greatest work is the representation of the common life. It may sometimes fail adequately to serve isolated interests, and indeed there are cases in which it must not attempt to serve them fully, for one isolated interest, especially protected, has before now dragged a nation at its chariot wheels into most unpleasant situations. But in representing the common life—those things for which the nation as a unit or the empire as a unit has decided that it will stand—diplomacy is also protecting interests because it is voicing those policies in which national or imperial interests are fused. The interests of the West Indies, of India, the thousand interests of British possessions in all parts of the world, besides those of the great Dominions, may not in the past have received, and changes in imperial organization may be necessary in order that they may now receive all the attention which each demands, but in the long run they can only live as component parts of great and well-considered policies. Diplomacy must have the vision which sees each interest in its relation to the whole, but it cannot fully represent each separately. British diplomacy is the servant of a great principle of cohesion, a principle which seeks to maintain in place and in balance elements which, if dissolved from each other, could not fail profoundly to unsettle the whole world system under which the family of nations live. The office of that diplomacy, an office which we may hope it will more perfectly fulfill as all our interests grow and come together, is to voice to the world the feelings, the interests, the desires, but above all the considered purposes of that great union of states and races which we have been taught to call by the one name of the British Empire.

Canada

Hon. C. J. Doherty

My first words must be words of thanks to our eloquent friend, Mr. McCullough, for the warm—I might say, in view of what my own imagination suggests—the more than blarneying words in proposing this toast. I am very grateful for his words, and still more grateful for the reception I have received at your hands. It is one of the great things that Canadian Clubs have done in Canada, that they have furnished occasions that wherever we go in our vast land we are always still at home, and we are welcomed by Canadian brothers, and, I am glad to say to-night, Canadian sisters.

It behooves me to tender my thanks to the Canadian Club of Hamilton for the honor it has done me in asking

me to respond to this toast to Canada. At all gatherings of Canadian Clubs it must be the toast that is dearest to the hearts of those present, and I appreciate, unworthy as I am to respond to that toast, the great honor you have done me. It is a particular honor to address you here in the birthplace of Canadian Clubs, at a meeting of the pioneer club of Canada, as I understand that it was in your royal city that the Canadian Club idea was born.

It is not unusual, when speaking in response to this toast, to dilate upon her immense resources, upon her great wealth with which heaven has so generously endowed this land which is our heritage. I do not intend to follow that course. While



HON. C. J. DOHERTY

we may be proud of her immense material wealth, and while it is wise to keep this before us, we should also realize our responsibility to Canada. All this reference to her great wealth is speaking only of what Canada has to give us. If I mistake not, Canadian Clubs are more interested in what we have to give Canada, and it is, perhaps, more important that we keep this before us than what Canada has to give us. It is well for us to stand sturdily to the ideal that Canada ought to be for Canadians; but it is better to realize that Canadians ought to be for Canada. In this I am but voicing the spirit that animates your club.

We have a great and goodly land, but we have had entrusted to us the building up within her borders of a nation called upon to perpetuate on this side of the Atlantic the best traditions of the race that has done so much in the advancement of civilization in the Old World. One may see the finger of Providence in the proof that we have a special mission in building up the great nation that, please God, Canada is going to be. We are called upon to perpetuate the best traditions of more than one race that has done so much for the advancement of civilization. When we look back to the beginning of Canada we find men who have been singularly fitted for the great work entrusted to them. We find that they came equally tenacious of the traditions of the Old Land, and to see that the institutions should be firmly implanted on the soil of this nation, there to stand. While she cares for a patriotism that is all her own, Canada does not want to break traditions. Her mission is to perpetuate with the institutions of the Old Land the best that is to be found in the history of the people of our land. Canada has had the singular capacity, that while she wins hearts, she is still able to leave room in hearts, and because of that, while she calls for a patriotism all her own, she asks for no break with traditions of the lands from whence they came, asking only that we perpetuate the best that is to be found.

You, Mr. Chairman, have referred to that duty of Canadian Clubs to do what lies in their power to take the material that is coming to us and weld it so that we can put it into the great edifice that we are constructing. Your words, Mr. Chairman, may I take for myself. Canada today stands at a point in her history which may be described as crucial—not that she is in any danger, but she is standing at a critical point—a point where she has need that all

her sons and daughters should realize what they owe her. She is standing, like Tennyson's maid, with perhaps reluctant feet. Need I say a word to demonstrate that she has need of her sons and daughters to guide her on her long voyage of national life, and that the members of the Canadian Clubs in particular should be awake to the fact that we should instill in those people who are coming to us a Canadian spirit and patriotism for Canada's own sake. Now, ladies and gentlemen, I feel that I owe you an apology for carrying you in the direction of what may sound a little like sermonizing. There are words of Burns that may turn out song and may turn out sermon, and if I allow myself to go on, it may turn out sermon, but I haven't the heart.

May I be permitted, however, to add one word? This is a young country, and most of us are not as young as we would wish, but if there is work that ought to appeal to Canadian Clubs and also to ladies' clubs, it is to make young men and ladies realize what they owe to Canada, and to teach them the need of doing great things for Canada. And this means to teach them not to keep away from polities or the political life of Canada. The work of building up the Canadian nation is theirs, and they should not be afraid of polities. Under our system of government, this is one of the ways of serving Canada, and if the word "politics" doesn't sound or look as nice as "patriotism," it is merely patriotism in its working clothes. Teach them also, when you are impressing upon them this duty to Canada, that this involves a duty to see that Canada does here, and not to be afraid of professing Canadianism. We all know that the first essential of being a good Canadian, is to be a good subject of the King. We have learned to know that in that assurance we have received assurance for all Canadians which will assure them the greatest liberty in the building up of a free nation in whose hearts love of Canada and Sovereign are so commingled that no one can distinguish the difference. Teach them that the more intense their Canadianism is, the more it will behoove them to believe the good it is in Canada to be in the Empire.

Trade and Commerce

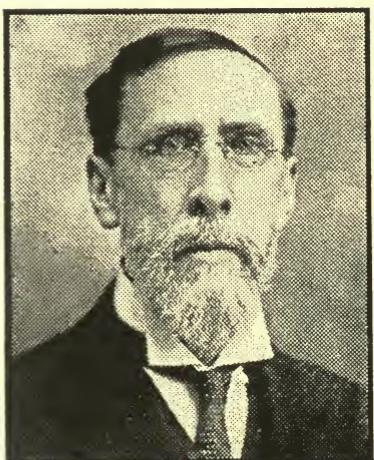
Hon. George E. Foster
(Replies to the toast of Trade and Commerce.)

Gentlemen, I am glad to be here to-night. This is a beautiful building which you have secured for your annual banquet, and one splendidly adapted for the purpose.

There is some one here to-night representing a baby club; last night I addressed a baby club in Cleveland and they told me there were thirty thousand Canadians in that city alone. With scepticism I decreased that number considerably, but I tell you, ladies and gentlemen, that the one hundred and sixty odd at the banquet on Monday evening made enough noise and displayed enough vigor for thirty thousand.

And so I have found it throughout the whole of the United States. In every city I have visited there are numbers of young Canadian business men full of vigor and im-

pulse and what is particularly interesting is that they have made good. They have a way of getting to the top and getting to the center of business enterprises, but though we are sorry to lose them, they are advertising Canada every day of the year in a country of one hundred and eighty million people. While in Cleveland a man came to me and after telling him a great deal about Canada he asked me what my office was. He then asked if I held that office direct from the King and



HON. GEORGE E. FOSTER

asked how much money we sent over annually to the tribute box. A Wall Street man asked me the same question. These Canadians, however, are imparting to the people of the

United States a knowledge of the true state of affairs on this side of the border.

Australia, almost as big as Canada, lacks rivers and lakes and would thank God if they had one-tenth of the water we have. However, he is making a great mistake who thinks Australia is arid land. With dry farming and irrigation, Australia is destined to be one of the most productive countries in the great British Empire. Go back to your boyhood days at school and you will find how much you gained through your efforts to prevent the boy alongside of you from beating you. Australia has lost that great advantage. It has not the advantage of a strong, enterprising, competitive neighbor alongside of it. Having seen Australia I love that country to-day because of the personal acquaintances I have made. Its beauties and its possibilities are unlimited. But these fade in comparison with its wide-awake men and women. It is the personal element which binds me to Australia and it is this feeling among the peoples of the various nations which will bring about universal peace.

As you will see from the toast list, my address this evening has to do with trade and commerce, and I have a grudge against this committee and this Canadian Club for asking me to speak on such a subject. However, I don't care if you have printed my name on your program; I am not going to speak on that subject. I thought to astonish you by speaking of the differences between trade and commerce and went to the dictionary to find that the terms were synonymous.

Just here may I pay a tribute to Lord Eustace Percy for his inspiring address and forceful reply to the toast of Foreign Services of the Crown. I have grown several inches taller and decidedly broader after listening to such a splendid discourse done in the quiet, cultured way of a gentleman, emphasizing as it did that "the best work is that which is most quietly done." The work of Great Britain's civil servants is not properly appreciated. These servants of the crown are trained and brought up to it; raised in the very atmosphere of diplomacy and culture, and then whisked off to the uttermost parts of the globe. Their work is something for which Canadians should always feel grateful, but very often the best part of that work was that which was never heard of—the pitfalls which were prevented; the smoothing of the rocks of trouble and discord and the promoting of trade and commerce among the peoples of the

world. It is the diplomatist, the careful, conscientious diplomatist, who does this smoothing in innumerable instances, and Canadians owe them a great debt.

The early life of this country is one of the most romantic and interesting phases of Canada's history. Mr. Doherty has said that the missionaries had traversed the country and opened it up in the early days, but the priest was closely followed by the trapper, the representative of trade and commerce and missionary and merchant went hand in hand. This quest of trade, this instinct of discovering new sources of profit, was the great underlying impulse that has built up the Canada of to-day. The perils of the forest were braved and overcome and would to Heaven that the men and women of to-day were imbued with the same moral principles as those old trappers and missionaries.

Look at the coast line of Canada, why it is built for trade and commerce. With its great bays and harbors, its sixteen thousand miles of coast line east and west, nature has invited Canada to become a trading country. Coming away from the coast, where are to be found such great inland seas as Canada possesses? A ship coming from the coast could travel twenty-three hundred miles into the interior. Then, see what a mechanism for traffic we have put together. Look at our lighted coasts. Why, when you come up the St. Lawrence you run on between two great arching and flowing lights. So it is on our lakes and rivers, where our lighting system is among the most complete in the world. That didn't satisfy us until we built our great railway systems. We now have thirty thousand miles of transcontinental railways. Our engineers are afraid of nothing, climbing over mountains and overcoming every obstacle. There is no country in the world with such natural resources; her mines extend from the north pole to Uncle Sam's land, and some of them even go under the line.

Canada, too, has her fisheries, which provide a revenue of millions of dollars yearly, and vast lands in the interior, only the fringe of which have been exploited.

Trade and commerce never made anything; it is a parasite. There is something that lies underneath. It is but a handmaiden, so that Canada to be a great commercial nation has to go after production. That's the root of it—producing things. All these things show us that we have the facility and ability to make us a commercial people. It is up to you; Nature has done more than her share. Here we have right within our own border a great wealth of productive

power. If we get the hands it will almost break down our commercial channels. Let us remember that it is up to us to get down with our pick and shovel and ax. Why, we have in this country work for two hundred and fifty million people.

There are two or three other considerations. Look at Canada's geographical position. There she lies, facing on one side the great Atlantic, across which are the old producing powers of the world. On the other boundary, face to face, was the almost limitless Pacific and the older powers of the Orient, with its four hundred millions in China and sixty-five millions in Japan. Idle people? The Canadian man doesn't know what work means, as compared with Oriental labor. Laziness and idleness can never be charged against those people. They have great resources to be developed with western ideas and mechanical improvements. There on the Pacific side we are face to face with illimitable possibilities in trade and commerce. So I echo the sentiment of my colleague in asking the question, "Are we fit workers for this mighty responsibility of national life and development set before us?" If we are not we should set ourselves to the task of becoming fit. I am a firm believer in all manly sports and diversions, but Heaven help us from getting immersed in those things and forgetting our ideals. I like to see young men in broker offices getting ahead, but that doesn't add one thing of value to this Canada of ours. I would like to turn these speculators out in the field. I would send bankers with them, many of the clergymen and every fifth lawyer. I have done all I intended to do and more.

Sister Clubs

J. W. Mahon, Cobalt

President, Timiskaming District Canadian Club

I rise to my feet to-night under the weight of a burden of diffidence and embarrassment. The reasons for this are not difficult nor far to seek.

In the first place, I am quite unable to determine just how it comes about that I, coming from the backwoods of Ontario, as I do, unknown to the great majority of you, and unaccustomed, as I am through years of living in the hinterland, to civilization as I find it exemplified in your thriving and rapidly growing city of Hamilton, should have received an invitation from your Club to attend this gathering, and to respond to the toast just presented. I am almost equally at a loss to explain how it so happens that I accepted the too kind and flattering invitation which I received.

The one possible, intelligible reason that occurs to me—intelligible to me, though possibly not intelligible to you—is that I accepted the same in the intoxication of the moment; an intoxication caused by an undue tickling of my vanity. That is the only excuse or reason I can present. But it was not long before I had discovered my mistake. In fact, I found myself very much in the position of the farmer who, in the course of his duties, found it necessary to break in a yoke of steers. He had a rope attached to them by which he hoped to do something towards guiding them, but on finding it necessary to use both hands to open a set of bars, he looped the rope around his legs. As might be expected, the steers took advantage of that particular moment to become frightened at something, and started off at a gallop. Naturally, also, the poor farmer travelled forcibly, if not elegantly, in their wake. They dragged him, and they dragged him, until finally the rope gave way. Kindly and sympathetic neighbors gathered him up and laid him together, and, having done so, they expressed their surprise that he should have tied the rope around his legs. His only reply was: "We hadn't travelled five rods 'fore I seen my mistake." So, I say to you that it was not long after I accepted the invitation so kindly given me

before I saw my mistake, and my vision regarding that mistake became clearer as the time drew near, until to-night as I sat here with my mouth becoming parched, my heart quivering and my knees growing weak, I fervently prayed that by some act of a kind Providence the President would be led to overlook my name. But the President didn't, and I am very certain that before I am through you who are now present will be wondering why that same kind Providence did not lead me to see my mistake even before I committed it.

Nevertheless, I am here. I am here after travelling a goodly number of miles, and at no small sacrifice of time, and, as I have already explained, at no small sacrifice of nervous energy and mental agony. Permit me to say, however, that when I reflect upon the hospitality heaped upon us and the most excellent addresses we have been privileged to listen to to-night, no sacrifice can possibly be considered too great. Permit me also further to say that I do not call upon you to make any sacrifice of your time or feelings by sitting and listening to me. You are at liberty to retire, and when you have done so I will call the waiters in and re-address myself to the table in a manner in which I am sure, as you gaze upon my graceful and slender form, you will well know I am much more proficient than I am in the gentle art of making a speech.

Further, I am embarrassed by the subject upon which I am to speak. Of course, most of you will agree with the remark of a wise friend of mine, who has somewhat a reputation as an after-dinner speaker, that when you are called upon to respond to a toast you are expected to speak upon anything under heaven except the subject of the toast. More, you will doubtless agree—particularly at the present moment—with another remark of his that he is the best after-dinner speaker who doesn't speak at all. But why "Sister Clubs"? The Canadian Clubs with which I have even a bowing acquaintance are composed of male members entirely. Therefore, why not "Brother Clubs"? Of course, if it is seriously expected of me to respond to this toast on behalf of those Canadian Clubs which are composed of women, then, indeed, am I finished before I begin. Far be it from me to essay such a task. Woman has always been quite beyond my comprehension, much more, therefore, would be any aggregation of women. But I have an idea in my head—if, indeed, that statement can be accepted by you all—that those who had charge of the preparation of

the toast list may most probably have had in mind those militant sisters of ours who go about with hammers and clubs which they use, with more or less success, to impress, upon the head and property of mere man, the force of their arguments regarding their right to exercise the franchise. Therefore, they decided to hold out the olive branch—to, as it were, smoke the pipe of peace with them under this guise. This is my explanation of this toast. But why stop there? Why not go farther? If woman wants the ballot, why should we hedge and beat about the bush, If woman wants the sacred privilege of depositing in those artistic urns which control the destinies of nations a sweet-scented little ballot nicely tied up with a pink ribbon, and then insist the next day on going around and changing it, on the principle that it is a woman's prerogative to change her mind, why should she not have that privilege; Mark you, I said if she wants to. But what slight observations I have been enabled to make, however, have led me to the conclusion that the average, healthy-minded woman would rather be the mother of a bouncing baby boy than she would be the premier of this grand Dominion and build tidal waves of prosperity out of campaign wind.

However, I presume I am expected to say something regarding those Canadian Clubs which have been formed as an offshoot, or, at any rate, following the foundation embarrassed by reason of the fact that I am a member of the Canadian Club of Hamilton. And here again am I one of the youngest of the Canadian Clubs of this Province. Older and more experienced men connected with the Canadian Club movement could much more appropriately respond to this toast. The club of which I have the honor to be President, The Canadian Club of Timiskaming, was formed something less than a year ago. Under the wise counsel and friendly offices of one of your members we got away to a good start. During the present winter we have had many enjoyable and profitable meetings, and I think I may safely say that we have learned to grasp the real Canadian Club spirit. Just what that spirit is may be hard to put in words, but I take it, at any rate, that this may be said upon which all may agree: that the foundational motive is to provide a medium through or by which all Canadians, native or naturalized, of whatever race, creed or previous condition of servitude—I use that latter term to avoid mentioning party—may be led to a common ground upon which they may build an edifice representative of high

ideals, patriotism and loyalty and love for the land in which we live. Though my connection with the Canadian Club movement has been short, it yet has been long enough to do much towards developing that idea. I have been brought more closely in touch with men whom I formerly knew, but from whom I was separated by divergence of views, along various lines, and that closer touch has brought me to a realization of the very important fact that however much divergence there may be in the views held by individual Canadians, there is yet left a platform, big, strong and enduring enough upon which all may gather and work together for the common weal. And if the experience which has been mine is at all general among the members of the Canadian Clubs, then one may well express fervent hope for the growth and prosperity of the Canadian Club movement.

I rejoice in the fact that Canadian Clubs are not bound and gagged and shackled by a cast-iron constitution and by sets of rules hampering individual action and freedom of thought. As I said before, the Canadian Club offers common ground upon which all Canadians may foregather to build up higher ideals and patriotism. I take it that patriotism means the spirit that, originating in love of country, prompts to obedience to its laws, to the support and defense of its existence, its rights and its institutions, and to the promotion of its welfare. And while all may not agree as to methods, all can agree upon the principle and find common ground for action. Sometimes I fear that we confuse patriotism with the waving of the flag, with the shouldering of a rifle and going forth to shoot down those of other races who have just as much right to life, liberty and the pursuit of happiness as we have ourselves.

No, in my humble opinion, Canadian Clubs, while jealous of the defense and support of our country, its rights and its institutions, should use their best efforts, individually and unitedly, to facilitate the advance of that happy time when war shall be unknown, when "peace universal" is something more than a high-sounding phrase, when, to borrow from the poet:

The war drum shall throb no longer,
And the battle flag be furled,
In the Parliament of Man,
The federation of the world.

Patriotism should be based upon the broadest and highest of ideals—the ideal that every man and woman under the law shall have an equal chance and an equal hope with every other man and woman; that that country is best and happiest where means are provided whereby every child may be educated; where the home is held up as a sacred institution and the virtues that go to make home happy are faithfully taught and practised; where honesty in moneyed matters, both public and private, is believed to be the best policy, and where laws, just and firm, are impartially administered under the guidance of an honest and educated electorate.

Upon such a basis we have common ground for work, differ as we may as to methods. And the Hamilton Canadian Club and all its sister clubs in this broad Dominion may upon such a basis, unofficially but none the less effectively, work to build up on these Canadian shores a land and a people which the poet had in mind when he sang:

Of the land that is rich in heart
And home, in hope and liberty,
An infant empire rising in the West,
Rocked by three oceans, a virgin soil,
A freedom-loving land,
And a race that guards it with an iron hand.

Hands Across The Sea Movement

Fred J. Ney
Organizing Secretary
Winnipeg, Man.

March 11, 1914

A friend who has made several trips through the Dominion from coast to coast, in writing me a few days ago, said that he could not help feeling more and more each time he passed through Canada that here was really a great tug-of-war going on, with British sentiment on the one side and foreign influences on the other. The illustration of the greatest of our national problems I believe is an apt one, although possibly more apparent to the West than to the East. Here you still have with you the spirit of the United Empire Loyalists, those grand old forefathers of ours who, unlike the generation of to-day, were prepared to sacrifice

everything in the cause of country and flag. In the West, however, the foreign influx is far greater, and without doubt these people who come to us utterly devoid of ideals of citizenship, with an inbred hatred against law and order, and in many cases greatly prejudiced against everything British, do certainly form a menace to our future National life. Fortunately within the past few years the immigration from the British Isles has increased considerably, and besides the hun-



FRED J. NEY

dreds and thousands of foreigners who come to us from Southern Europe, we are receiving a large number of the old country's best human products. The danger, however,

to which I have referred is in no wise lessened, and a tremendous responsibility rests upon the British section of our community to see that our fathers did not die or suffer untold hardships as pioneers, in vain. It was this thought which to a very great extent prompted the organization of the movement which I have the honor to represent to-day, the principal object of which is the inculcation and the fostering of the highest ideals in our National and Imperial life, through the medium of the school room. The movement can by no means be considered new, since its foundation was laid here in the East by the United Empire Loyalists, and in the West by the followers of the dauntless Lord Selkirk; it merely lays claim to give in some measure expression to the sentiments and lofty ideals which the early settlers imparted to Canada at its birth.

Harold Begbie so beautifully pleads for the remembrance of those heroes of the earlier days—those hardy and fearless sons of Britain—that I am sure you will pardon me if I here repeat one or two of his verses:

For lo, we have buried our fathers here,
And here we have raised our sons,
These are our Britons, and here the word
Of a British people runs;
Wherefore the while we call you Home
And dream of your gentle shires,
We are rooted here by the smile of our babes
And the pilgrim dust of our sires.
* * *

Out of the grave our fathers reach
Dead hands to hold us here;
And never we open the earth with tears
But the land becomes more dear,
Sweet with the memory, brave with love
And proud with the hope ahead,
That our sons shall be stronger, our homes more fair
When we go down to the dead.

Yes, here we have buried our sires, but have we not buried them in the four corners of the earth, aye, everywhere within the Seven Seas, whither they went in the Empire's name, facing privation and death for an Empire's need and its future glory!

They raised the flag after hard won victory or after months of hardship in the pioneer's van; if for no other rea-

son, then, than the demand made upon us by the remembrance of their sacrifices, as a result of which we have inherited a mighty Empire, surely this should make us emulate their example, and remember we are British still, as were they.

And how is that spirit of our forefathers to be sustained and fostered in the rising generation? There is but one answer, and that is, through the school room.

The children in our schools to-day are destined to make our history, the school room being the melting-pot—the crucible—in which we are to so mix the elements that the product may be a strong and virile race. Here, then, is where the teacher holds that position and power which the "Hands Across the Seas" Movement desires to turn to the greatest possible benefit of the State and to the Empire. It is in the hands of the teacher very largely to decide that national character of the future, and such are the conditions now existing that it remains with them to mould the present generation. The teacher, more than any other, must be the missionary for citizenship; not a narrow provincial citizenship, but that broad Imperialist spirit upon which rests our great hope for Empire unity and even a consolidated Dominion. If, then, such all-important responsibilities are to be given to the teachers, we must be ready in turn to see that the teacher is fitted for that highest of positions. If we can obtain teachers inspired by a lofty ideal, with a deep-seated pride of race, with love and respect for the traditions of the Empire, and their own land, it should not be difficult to develop the children of the stranger into good citizens of the Dominion, and loyal subjects of the King. It is clearly seen that the mental attitude of the teacher towards the Empire is bound ultimately to be reflected in the pupils who are continuously working under him and whose minds and characters he is developing. Consequently it is urgently necessary that our school teachers should have a full understanding and clear appreciation of our Imperial relations. Clearly the most effective method of producing these desired conditions is to make the teachers personally acquainted with the Motherland and other parts of the Empire.

The idea of education by travel is not new. In long bygone days no man with any pretence to wide scholarship or peculiar skill in the arts and sciences, was content with the teaching to be obtained in one seat of learning or the knowledge and skill to be acquired in one studio or work-

shop only. He recognized the value to be derived from a comparison of varied teachings, varied practices and varied experiences. The modern teacher runs the danger of becoming self-centered and averse to change. These are the days of rapid changes, and he is liable to lose touch with progress and to be left behind in the race. Only by travel can the teacher combat the narrowing influences which undoubtedly exist in his profession. By travel, he gains that culture and a wide outlook upon life and affairs which mere book-learning cannot bring, and no four walls can contain. Our systems of training tend to cultivate narrowness of mind and of mental vision. The young teacher receives preliminary education in a certain district, proceeds, it may be, to a local training college, and on completion of the college course, in too many cases, considers that his true sphere of action and influence lies in the district from which he sprung; that therefore he should receive preferential treatment in the award of any vacant post in that district. Such an attitude of mind must tend to intellectual stagnation, to the stereotyping of methods of instruction and to the strangling of all educational progress. In such a case we have rank "inbreeding," to use a Darwinism, which must ultimately prove destructive of the powers and stamina of the teaching profession. It is for these reasons that the primary aim of the "Hands Across the Seas" movement has been to encourage and urge the value of travel study to teachers, and to accentuate its vast influence on mental development and future educational progress. And more than encouraging, the movement has set itself to remove as far as possible all existing barriers to the attainment of this object.

I have so far endeavored to point out the position which the teacher actually assumes in relation to the moulding of our national life and our conception of Empire. I have already trespassed upon your time and patience to a very considerable extent without giving you any definite information upon the actual subject of my address, namely the "Hands Across the Seas" Movement. Mine is perhaps a delicate position, but if it appears egotistic to be speaking of one's own work, I hope you will pardon me. It is a cause I have very deeply at heart, and which I hope may do big things for Canada. First, then, it would seem best to outline the aims we have in view. I have attempted to show the position and power which we have given the teacher in our national life, a position and power which

must be turned to the best account. Our urgent need in Canada to-day is the cultivation of a high standard of National and Imperial citizenship, and in this we must have the teacher's whole influence and enthusiasm, or we shall fail.

The aims of the Movement briefly are:

1. To focus the attention of teachers on Imperial interests and on the duties and responsibilities of Empire citizenship.
2. To enable them to obtain an insight into the educational systems of the Empire.
3. To bring the peoples of the Overseas Dominions into closer touch with one another through the medium of the school room.

The movement has set itself to create a better understanding between the peoples of the Empire, and to promote that feeling of Imperial fraternity which must ever be the great link between the Mother Country and her daughter states. The prejudices and ignorances—the roots of many misunderstandings—will vanish with a more sympathetic knowledge of the peoples of the Empire and of its constituent States. Those governments co-operating with us in our work recognize that nowhere can the Imperial spirit and a true national idea be better fostered than in the school room, where the generations receive their earliest and most lasting impressions. To bring about this much-to-be-desired understanding, and to afford opportunity to the teachers to widen their outlook and their knowledge by travel, the movement organizes official visits of teachers to the old country and to other parts of the Empire, and arranges for the interchanging of teachers throughout the Imperial Dominions. Our latest activity is to establish a residence in London for overseas teachers visiting the old country for travel or special study, and for those interchanging with teachers there. Let me first say a few words about these vacation tours.

In the four years that have passed since its initiation, the movement has organized a visit to the Motherland each year, and in all about one thousand teachers have made their first pilgrimage to the home of our race. In 1912, besides the annual visit to the British Isles, one hundred and fifty-seven teachers were taken through the Mediterranean in a specially-chartered steamship, to visit the Imperial spots there. This latter tour possibly demonstrates more clearly than any other visit arranged by the movement just what

can be done by organized effort and with the assistance which Britons overseas are always prepared to render their fellow-subjects from any other parts of the Empire. The itinerary then followed from Winnipeg to Winnipeg—and you must remember many of the members of that tour came from British Columbia—covered practically 19,000 miles, a distance almost undreamed of by the majority of the teachers forming the party. The individual cost of the entire tour amounted to \$314.23, an extremely modest sum when it is borne in mind that this included:

- (a) Return railway fare between Winnipeg and Montreal.
- (b) Meals and all gratuities on all trains.
- (c) Return steamship accommodation between Montreal and Liverpool, and all gratuities.
- (d) Railway fares in England, one week's hotel accommodation and full program, together with all gratuities.
- (e) Boat—the S.S. Meroe—specially chartered from Liverpool to Alexandria with all gratuities.
- (f) Full program at ports of call.
- (g) Special trains and specially chartered hotels in Egypt.
- (h) Thirteen days' complete program in Egypt and all gratuities.
- (i) Return steamship accommodation by P. & O. "Moldavia," Port Said to Marseilles.
- (j) Special train Marseilles to Paris. Hotel accommodation, full program and all gratuities in Marseilles and Paris.
- (k) Special train Paris to Havre.

One might speak at considerable length this evening on this the first visit of teachers to the Mediterranean, but time will not permit, and I must reluctantly pass on.

I have already tried to point out in the first place the potency of the teacher in our National and Imperial life, and I have in some manner suggested in what way the "Hands Across the Seas" movement in endeavoring to assist the teacher in fitting himself for the tremendous responsibilities of his position, but it may well be asked: in what does the movement serve these purposes? Visits to the old country and to other parts of the Empire are admittedly of interest and of a certain amount of value educationally, but after all, to accomplish anything along the lines suggested, something more than mere itinerating is necessary. Let me at once say that the visits of our teachers to

the old country are far from being "trips" such as are participated in by the average traveler; they are in every respect pilgrimages to the shrine of our forefathers, and the teachers themselves pilgrims in every sense of the word, with no mean or vulgar desire to merely see, but with a keen longing to breathe the atmosphere of a noble past which encircles the historic spots of the old land.

Some may at once say all this is mere sentiment. Quite true. It is sentiment, every bit of it; and may I ask at once what is nobler or grander or more potent in the life of the individual or the nation than sentiment? It holds sway over life and death, power and wealth, philosophy and religion. Indeed, is not all that is best in life but sentiment after all? The visits of our teachers to the old country, however, have done more than enthuse the members of the different parties with a greater interest and love for the past; they have obtained an insight into old country life quite impossible to the average sight-seer, since they are received into the homes—and, I need scarcely add, the hearts—of the people. In 1910, the year of the inaugural visit, much comment was made regarding my proposal that the teachers should be entertained privately by the citizens of the different places visited. Many looked askance upon a scheme which placed the teacher in so high a position socially in the community. Nevertheless, though not without a certain amount of opposition, arrangements for the reception of our teachers in this manner were made, the first city to open its gates in this manner being the old border city of Carlisle, where in twos and threes the entire party of one hundred and sixty-five were variously located.

Apprehension gave place to wonder as to why the citizens of Carlisle considered the teachers from Canada of such importance as to take them into the finest homes in the city. Wonder gave place to admiration, and admiration to genuine affection, both on the part of host and guest. The visit to Carlisle was a huge success, and the teachers look back upon it as one of the red-letter events of their lives. When, three days later, the special train drew out, the parting was felt by many very keenly indeed, and not a few handkerchiefs in constant use were seen among the crowd on the platform which had gathered there to bid the visitors from Canada "God speed."

Similar hospitality was accorded to the teachers at Barrow, and in each succeeding year other towns have in like manner provided a splendid opportunity of enjoying

the home life of the old country. Notably among these cities is Bath, which entertained the teachers during the summer of 1913. I mention Bath, as I wish to refer to a little incident connected with this visit. A member of the party had during the previous few days been suffering a great deal with his teeth, and found occasion to pay a visit to one of the local dentists. After the work had been satisfactorily finished, he asked for his bill, only to be met with the reply that as he was a guest of the city, he (the dentist) could certainly not make any charge for anything which he had been privileged to do for him. I think, gentlemen, that you will agree with me that this is a splendid example of hospitality, and speaks eloquently of the manner in which our teachers were received in the old country.

I have suggested but one manifest outcome of our visits to the old country—viz., that of a mutual understanding between the Briton at home and the Briton overseas, and understanding which will not be confined to our teachers or those whom they directly come into contact with, but will, I feel confident, spread through the school room to thousands of future citizens of this Dominion.

There is, however, another feature in connection with these visits to which I would particularly like to draw your attention to-day. We are prone to talk about the tremendous size of Canada, but little do we realize the distance between Halifax on the Atlantic and Victoria or Vancouver on the Pacific. Little do we realize, too, that in putting forth our efforts for Empire unity, we are also doing a tremendous amount towards consolidating our own Dominion. Too often are the interests of the East and the West allowed to conflict, and too often are petty jealousies allowed to come between us. It is obvious, if we are to remain even a united Dominion, we must get to know more of one another. Here, again, the movement helps to accomplish something worth while, for who better than the teacher can help us to more thoroughly understand each other? In this regard, it will be quite obvious that teachers representing every province of the Dominion meeting at Montreal and participating in a tour extending over eight weeks, and being brought into the closest personal touch with one another, cannot fail to have the most beneficial effect along the lines I have suggested. Possibly the year 1913 best illustrates the work which has been done by the movement in bringing the teachers of the different provinces together. During that year the representation from Ontario and the

other Eastern provinces was far greater than on all previous occasions. Indeed they (the teachers from the East) formed quite half of the party. When setting forth on board the specially chartered R.M.S. Grampian, the division between the two sections of the party was quite marked, but after a few days a gradual change was wrought, until those from the East and West commingled in the most natural manner, and the bonds of friendship then formed strengthened daily throughout the tour, and I cannot help recalling a little scene at Chester on the last day of our program, or at least the last day for the majority of the party. At Chester, after having been entertained by the civic authorities, all met at the station, those sailing on that day for Canada going forward by special train to Liverpool, while those remaining over were to visit Ireland, leaving for Holyhead by special train at about the same time as the others were leaving for Liverpool. Those returning to Canada, however, left Chester first, so that those remaining over were enabled to see them off and wish them bon voyage. And I shall never forget that as the train pulled out, both on the platform and on the train, there was a very large number of moistened eyes. The teachers from the East had met those from the West, and although they had known one another for but a few weeks, I am confident that with a very few exceptions they parted as lifelong friends. Indeed, as a tangible evidence of this, I have only to add that a Letter Club has been formed between quite a large number of the teachers living both in the East and in the West, one of the rules of which is that each member shall write a letter each week, which is passed around from one to the other. By this means they are able to foster the friendships formed during the tour. This, gentlemen, may seem but a small thing to you as business men, but I am confident you will see in it, small as it may be, a spirit of co-operation and a bond of fellowship so essential, not only to Empire citizenship, but to our own national life.

The annual visits to Great Britain and the nearer portions of the Empire are, however, only one phase of the movement's effort to encourage and facilitate travel for teachers. It will be readily understood that the number of teachers able to afford these visits—comparatively inexpensive as they are—is bound always to be limited. The teachers receive no financial help from the governments, though undoubtedly their travel study is as valuable in their work as any of those many courses in special training which

are now so very much in vogue. But since 1910, the inaugural year of the movement, one of its primary aims has been to urge the importance of travelling scholarships and interchanges for teachers throughout the Imperial Dominions. We have still to awaken interest in the travelling scholarships scheme, but I am proud to say that this year has seen the first actual interchange of teachers between the two self-governing Dominions. At the beginning of this year, three teachers from Manitoba exchanged positions with three teachers from New Zealand. By this system of interchange, which has now been satisfactorily evolved, the teacher is enabled to study the educational systems and problems in any part of the Empire, and to do so with a minimum of expense to himself, for he follows his profession at the same time. The scheme has not been without its difficulties. One of the chief obstacles in the path has been the question of certificates. It has not been customary until recently for our Canadian teachers' certificates to be recognized in any part of the Empire, but after a good deal of negotiation, this privilege has been granted, and Canadian teachers are free to take up their profession practically anywhere within the Empire. Again, a serious difficulty was the expense of travelling, which in the case of interchanges with Australia and New Zealand would be very great. But through the generous assistance of the P. & O. and the Canadian-Australasian Steamship Companies, it is now possible for teachers to travel to either of our sister dominions in the South at a minimum of expense, these companies having granted a reduction of 20 per cent. on their fares to teachers who certify that they are travelling with the aims of the "Hands Across the Sea" movement as their immediate purpose. The teachers from Manitoba who travelled to New Zealand were able to secure this concession, and they were besides granted free passes over the government railways in Nw Zealand. They will teach for one year under the New Zealand Education Department, returning to Canada by India, the Suez Canal and England. The movement is arranging hospitality and entertainment for them in India and in Egypt, and by arrangement with the London Education Committee, they will spend two or three months in London on supply work. They will thus have eighteen months' travelling, during which time they will have gained a great deal of experience, valuable both from an educational and an Imperial point of view, while at the same time you may be sure they will enjoy an extremely pleasant holi-

day. The good which will accrue from such an interchange cannot be lightly estimated.

Our latest effort has been to establish a residence in London for overseas teachers, which will not only serve as permanent headquarters for the movement in England, but also as a home for teachers from overseas visiting the Motherland on vacation for travel or special study, and for those taking part in the interchanges. At present the arrangements for the latter involve upwards of one hundred persons, who will spend a period in London. This is only the beginning of the exchange system, and it will be easily seen that a home in London is already a necessity. Besides those taking part in interchanges, there is a continual flow of overseas educationists visiting the old country, and then, too, there is our own annual visit. I am pleased to be able to say that the campaign for funds to open this residence has met with great success, and it is now certain to be in full working order by the summer. The home will be in the neighborhood of Lancaster Gate, one of the best residential districts within easy distance of the city, and near Hyde Park. Accommodation will be afforded for from sixty to seventy persons, besides the usual office accommodation. The rooms are to be decorated and furnished by various cities of the Empire, each room being named after the city donating it. Our residence will form, therefore, a miniature Empire in London, at which teachers will gather from all parts of the world.

I have now far exceeded my time, though I feel I have not said one-half that might be said of this work on behalf of the teachers and the State. I can only hope, gentlemen, that I have in some way interested you in our efforts, and that Hamilton will be worthily represented in the residence for teachers in London to which I have just referred.

Supervised Playgrounds

J. Hubert Fenton

Victoria College, Toronto

March 11th, 1914

The subject I have been asked to speak to you upon is: "The Playground as a Municipal and National Asset," and as it is so broad a question, with so many different phases, you will pardon me if my remarks seem to be somewhat disjointed and rambling.

There are two great cries heard in the world to-day that ring out above all others: The call of foreign missions, which has revolutionized church activity, and given a new vision to all thoughtful men; and the call to Social Service, which in my mind appeals as nothing else in this world ought to

appeal. True, the two ideas overlap, are largely the same at bottom, fundamentally, but in the one case, stress is put on external conditions, while in the Social Service ideal a man's neighbor, his ward, his city, province and country are the beneficiaries of his activity and ability.

What sociologists are pleased to term the new spirit of democracy, has manifested itself in a most remarkable manner in the past decade. There is a keen campaign being waged against political corruption, partizanship,



J. HUBERT FENTON

overcrowding, ill housing, low wages, social evils, and all those threatening barriers to progress that our generation has produced. New and active interest is seen regarding the condition and opportunity of the masses of the com-

munity, and in no problem of our day is there more real concern being manifested than in the problem of the city's children.

When one really weighs the subject, he can hardly adopt any other attitude. We have become so familiar with the platitude, "the child is father to the man," that it has lost much of its meaning to us; but recent events have combined to impress upon the thinking public, the significant fact that the sole hope of every municipality lies in its boys and girls.

Now, working from that statement, "The sole hope of any community lies in its boys and girls," I want to examine the problem of making them the best boys and girls possible.

In the days of our fathers the problem was not a civic or provincial one. It was almost entirely individual. The communities were very small, each had plenty of manual labor under parental supervision, and physical development came naturally from the plain, rugged manner of living. But mark how conditions have changed. Cities have sprung up to replace the hamlets, tenements to crowd out the cottage homes, slum districts to cover the village green, and in place of a score of sturdy rustic children we have thousands of white-faced, ill-fed, foreign children; thousands of Canadian-born crowded into congested districts where the opportunities for physical development, recreation and sanitary environment, are reduced to a minimum. These are the conditions in the average modern city to-day. What are we going to do about it?

There is a great variety of answers to the old catechism question: "What is the chief end of man?" As, for instance, the boy who answered: "The end what's got the head on." But modern citizenship demands that the chief end of man shall be to endeavor to improve humanity, and afford the weaker some sore of reasonable opportunity.

Why do I come to you with the assertion that this can best be done in play and recreation? Because, as Luther Gulick has pointed out, the two great institutions which deal with children—the school and the home—rest primarily on development of principles of obedience. The playground alone affords children the one great opportunity of cultivating qualities from meeting others under conditions of freedom and spontaneity. It develops from babyhood on the sense of human relationships essential to wholesome living. The playground is our great ethical laboratory, and democracy must not only provide a seat and instruction

in school for every child, but also play, and the best play traditions, for every child on a playground.

Play is such a huge factor in the life of every child that it is impossible for the sociologist to eliminate it in his reform operations. It has as large and far-reaching effect as the school education the State pledges itself to give each child. But undirected, unsupervised play in congested districts has an irresistible tendency of uncovering the red streak in boy nature, and he proceeds to slough off the garment of civilization and education the State and school have clothed him with. With the closing of the schools for the summer, the number of juvenile delinquents increased slightly over 50 per cent., and on the reopening of schools in September, the number fell to normal again, in the cities of Chicago and Toronto.

The boys who break windows, stone neighbors' cats, scorn city ordinances, whose ideal of manliness is connected with the corner tough who once licked the gamest cop on the force, are usually less to blame than the authorities who provide no outlet for natural strenuousness, and instead try to bottle up all the energy. Gentlemen, you might just as well tie down the safety valve and expect no explosion.

But it is just here that the city playground and supervised play and recreation solve the problem. Let me take our own city and the work that has been done here as a concrete example.

Hamilton has three supervised play areas—the Wilcox in the west, John street in the center, and Wellington street in the east of the city. Each is placed in a district where there is not a vacant lot within a radius of half a mile, yet each is in the midst of a district possessing thousands of children. The people in these districts are very unlike a little friend of mine some five years old, who is an only child. While visiting one day, an old gentleman asked her how many sisters she had. "Oh, three or four," was the answer. Now, mother felt very badly at such a falsehood being uttered, and on returning home, reproved her little daughter, whose defense was: "Well, mother, I didn't want him to think you were so poor you hadn't but one child." And in this respect most of the people in the playgrounds districts are exceedingly wealthy.

The city parks are too far distant for easy access, and there is no supervision when they do get there. The school which ministers to them for ten months closes up in June, and there is no place to receive them but the alley, the

tumble-down vacant building, the "hink," as the boys call it, and the streets of their ward. The police department dare not allow them to play amid the perils of the street traffic, and how real those perils are I had reason to know in Toronto last fall. A little laddie nine years old, no playground within a mile of his ward, was, with several others, tossing a ball on the curb. It rolled out on the car tracks; he rushed behind one car and in front of another, and will go through life with one limb, crippled for all time. A proper place to play would have obviated the necessity of conditions which cost the state the natural efficiency of one individual.

Are they worth it? I went into a home one day and saw a young mother nursing a sickly little fellow, and in half banter I said, "Sell me the baby." She hugged him close, and a half-wild look flashed into her eyes. "Oh, no; I couldn't." "I'll give you a million dollars for him," I said, although I hadn't the change with me that day. She shook her head and half-smothered the boy with kisses; and who can say he was not well worth more than a million dollars to her? Gentlemen, there ought to be on the part of the state and municipality something of that same spirit of valuation, and until the community can regard its children in some such light, there will not be adequate measures taken for their care and development.

Three weeks before school closes your city play areas are opened, and preparations are made for organization for the summer work. This is done so the machinery of executive and administrative departments will be running smoothly when school is finished. The children crowd the grounds before and after school hours, and by the opening of the holiday season an unbounded enthusiasm has taken possession of them. When the day of closing comes the children carry home their books and simply transfer their daily life from the school to the city playground. There they live, and if I may use theological language, they live and move and have their being with a freedom and spontaneity of enjoyment that is almost unbelievable to the uninitiated. From this time till late September, or three weeks after school opens again, the grounds are the mecca of the child's existence. There they find protection from the bigger children, fair play, despite their difference in language and social status, all the most wonderful things to play with you can dream of. A real "dollar and a quarter" to play with, the dandiest basket ball, the grandest

swings, slipperiest toboggan slide, the most beautifud wet sand, the most awe-inspiring fairy stories, the greatest music on the graphophone—why, to the slum children, the middle-class youngsters, yes, to any kiddie in the city, it is a perpetual fairyland. Will they seek the back alley, the empty building, the crowded thoroughfare with its frowning policeman, the bunk with its vices and evil companionships? No! Those things slip back into proper perspective, and the real place of play becomes the sole objective of the whole child life of the community. As they pass in through the gates of the grounds, it is to my mind like the old cities of refuge the sacred record describes, and they are safe in their own heritage, where they can feel they are at home.

But by far the best results are possible from what your city playground associations have laid down as their fundamental condition of operation: expert supervision of all grounds during each hour of operation.

Many cities have tried some sort of municipal recreation centers, play areas or community schemes, and have reported failure. Why? Lack of competent supervision and direction. While campaigning in Brantford two years ago, I was met with the objection: we tried this and it was a failure; the boys smashed the apparatus, monopolized it to the exclusion of smaller children, immoral conditions grew up, etc., etc. "What arrangements did you make for competent supervision?" I inquired. "Oh, the park policeman was instructed to go over very frequently." The park policeman! "My word," as the Englishman says.

It hardly showed much insight into boy character, and very forcibly reminded me of a story. An old mulatto woman was facing a charge of incapacity to upbring her worthless boy. She objected to the tenor of the judge's remarks, and finally exploded with: "Jedge, was you ever the fader ob a wuthless mulatto boy?" "No, no, no!" very hastily. "Then, jedge, you don't know nuffin' 'bout dis case." And the civic authorities who turn the city children over to the supervision of the city police sure don't know nuffin' 'bout dis case.

The average father is driven to distraction by the bickerings of his family of three or four. In despair of rest and quiet at hmoe, he shoulders his trusty fishing pole and seeks the water front. Suppose he faced a sun-beaten area 100 by 120, where 200 to 250 full-throated, electrically-charged kiddies of 12 to 15 different nationalities were going at full pace. The very idea would make the ordinary man pale

with fear. Yet there are some people who imagine they can be safely left alone, or at best a park policeman is sufficient unto the evil thereof.

Gentlemen, I have come to the conclusion that supervisors of playgrounds are like musicians—born to the work; but I would go even further, and say that even when born fitted for such a position, a comprehensive course of training is necessary for the insurance of even moderate success.

Properly supervised, the playground is the most orderly place one could well imagine. The noise is terrific, the seeming confusion and reckless abandon is rather bewildering to the onlooker, but under it all is a system of administration, absolute obedience and respect to the one head. A graded statute of punishments punishes every misdemeanor that is proven, and all swearing, bullying, abuse of apparatus, selfish monopolization of equipment, lying, smoking and such undesirable practices are checked in this way.

The responsibility of administering the regulations is divided up among the officers, who are chosen from the boys and girls, and given authority over those using the apparatus entrusted to them.

Personal cleanliness is secured by praising the clean appearance of the ones deserving it, and in order to hear the same commendation, the dirty ones try to be clean. There is, of course, a faction represented by Jimmie, who was asked by Willie: "Does your mother thrash you?" "Naw; but she washes me every mornin'!"

But during the four years the playgrounds have been in operation in your city, the summer appearance of the children using the playgrounds has improved, until it is remarked upon by visitors to the grounds.

By maintaining a polite manner towards the children and visitors, the supervisor by example inculcates the attendants with the germ of civility and politeness. Last summer a motor-car drove up to the Wilcox ground, and a lady from executive came to the gate. Instantly a little Italian Jew from a wretched home stopped his game and ran to the gate, opened it, stood with cap in hand until our visitor came in, and then closed the gate. He had never been told to do it, but had seen such things done, and imitated what he had seen.

Gentlemen, work of that sort augurs well for the future, and do you not feel with me that such environment and opportunity is more to be desired than the corner gang and alley mischief-hunting cliques? It is in those places that

vice is rampant, and where the young mind gets its first impressions.

What we want to do is make proper environment easy to find and wrong tendencies hard to encounter. As the little lad said while hunting in the bush with his father, having missed a squirrel several times, his father took the gun, aimed about five minutes while the gun described a big circle following the squirrel, he fired, and, wonder of wonders, he hit it. "Oh, you couldn't miss it," said the boy, "you aimed all over the tree." We must aim all over the boy—in his play, work, study, everywhere—and then we can't "fail to hit him."

And now a word about the democracy of the city play area. In a manufacturing center, in a Canadian city, we get 20 to 25 nationalities on the ground. From English to Chinese, they all are thrown into the melting pot of strenuous play. There is no creed, no racial prejudice after they know each other; absolutely the same law for the little Jew sheeney, the "Dago," teh Indian or the Chinese boys with their yellow faces and slanting eyes. They hold their heads higher, look out on a level at the world, and rejoice in an equality they find nowhere else. How sharp, quick, faithful and simple they often are. I remember a little Jew baby, three and a half years' old, such a serious, keen little fellow. One day he came in looking so sober. I said: "Abie, what's the matter?" Like lightning he flashed back, "Nothin', or I would say so." Can you afford to allow material like that to be slighted, jeered at, its pride broken and its sphere of usefulness compressed? No, surely not so!

Above all things, as Canadian builders for the future, we must ensure a democracy, a sense of equality, a sense of unity and welcome in the people who have chosen to cast their lot in with us. We struggle with the elders, pamper, encourage and try to inspire them, and then often fail. They came to us too late; their habits of mind and body were too deeply rooted; but all the time we neglect the army of little people whose minds are open, whose big eyes and wonder-smitten faces stare out on a new people with the hope they will grow up like them. Last year, of an attendance of 14,000 at the Wilcox grounds, nearly 40 per cent. were foreign children. With them we could do anything; they were absolutely amenable to discipline, naively hungry for praise, and full of imitation of what they saw about them. I tell you, gentlemen, here is a resource more valuable to

Hamilton than her water front, stone quarries, or even some of her huge industries.

This brings us to our last question of the evening: How and to what extent shall the State or municipality administer the scheme of public areas?

There are two phases to every movement for the betterment of social conditions, and, if you will permit me to quote Robert W. De Forrest, at the American Convention of Charities and Corrections, "No movement for the improvement of social conditions should proceed unless private enterprise has marked out the way. Private philanthropy makes the experiment, and the public or taxpayer must not be called upon to support any movement until that movement has passed beyond the line of experiment and has become a success."

This is the only reasonable basis upon which a social reformer can work. But the municipal playground scheme has long since passed out of the experimental stage, and is already a very important factor in city government.

To illustrate the hold such an idea has on all the larger American cities, I would remind you that San Francisco in 1907, just after the earthquake and fire, which imposed the heaviest financial burden any American city ever bore, voted \$741,000 to purchase play areas and \$20,000 annually for their maintenance.

The supervised playgrounds, areas and equipment of 27 American cities are valued to-day at over 150 million dollars, and each city is annually enlarging and extending its system.

It is hard to realize that at one period in our history the primary education which the State to-day pledges itself to give all children, was dependent upon private philanthropy. Gentlemen, the day is not far distant when it will be equally hard to realize that there was a time when public play areas and supervised grounds were dependent upon individual and private enterprise. Even to-day it is not difficult to convince our commissions, controllers or chairmen of civic committees that a substantial grant is needed. From St. John's, N.B., to Vancouver, B.C., the civic authorities have been coming to the front in this movement, but as yet we have only touched the surface, there are untold possibilities lying in this branch of civic activity.

How unreasonable it is to suppose the people of any community would not contribute to the proper care of its children! On my describing such a project to a man, with

its cost of maintenance, large outlay for plant and difficulties of administration, he said in wonder: "Do the city authorities waste that much money?" "Why, certainly they put the money into such a plan." In high dudgeon he stamped off sputtering, "I wish I had been there. I'd—I'd—I wouldn't tolerate it, sir, by gad!" But I persisted, "You pay a tax for reformatories, hospitals, jails and asylums, all of which are merely curative. Why not, much more logically, adopt preventive measures and inspirational methods, so saving the otherwise ultimate expense and securing real value in worthy citizens?" "That's an entirely different matter, sir; entirely different," he pompously answered, and stalked away the personification of injured dignity.

Gentlemen, it is not a different matter. Let me prove it. A man came to the Wilcox grounds in 1912 and said: "I'd like to contribute something to this ground here." "Very good," I answered, "come right along." He made a contribution, and then added: "I'd like to give a case of soft drinks to your bigger boys whenever they win a ball game." As we had a lengthy league schedule, and as I had vivid memories of the grocers of my youth as regarded their close, not to say near, tendencies, I stared in amazement. "Why?" "Well," he answered, "before this place was opened I used to lose a fearful lot of fruit from my stands in front of my grocery store on the corner. They stole stuff every day and hung around all the time. Now they never come near, and I don't lose any fruit, so I'd like to help this thing along." There is a case you can parallel any day, in any city. The boys "swipe"—it's not stealing, you know—fruit, are dragged into court and punished if they come again they go down for a few days, and so, my honorable friends, taxes go to feed the laddies in the cell. How much better to keep them out and in decent environment—and also how much cheaper.

Statistics show that there is a direct ratio between the number of play areas of a supervised type in any district and the number of juvenile crimes in the same district. As the former goes up, the latter invariably falls, until in some cases delinquents have practically disappeared.

Owing to the short term of office customarily found in city administration, and the absolute necessity for continuity of policy in all play areas, as well as for men of long experience to plan and administer, some sort of partnership must be arranged between civic government and private enter-

prise. This has been found to work successfully here in Hamilton, where the authorities set aside a certain sum, which the Playground Association expends, and for which presents an audited report.

At the present moment our city is only half supplied with play areas. There is one needed in the northeast, in the factory district; one needed in the southwest, where a remarkable development has taken place; and finally a cry comes up from the north wards that they are being neglected.

Lack of funds has hampered the association in all its operations, but now that our citizens realize the movement has found permanent place in the life of the city we do not anticipate further difficulty.

There is a three-fold appeal in the movement that touches the industrial, civic and religious life of the whole city, and surely that includes all men.

It touches the industrial problem, and is of vital import to you manufacturers, because it means greater industrial efficiency. This is the great problem of Canadian manufacturers, and they realize to-day they must invest brains and money in the human elements of their plants as well as in buildings and machinery.

It touches the civic problem, because it means taxation for formative and preventive measures, shaping children's lives more legitimately than penal or reformatory treatment.

It touches our religious problems, because the world's greatest ethical teacher lodged upon the hearts and consciences of every one of us the most awful anathema in the human tongue.

Better that a millstone be hanged about our necks and we be cast into the depths of the sea rather than that we should cause one of these little ones to offend.

Antarctic Expedition

Commander Evans

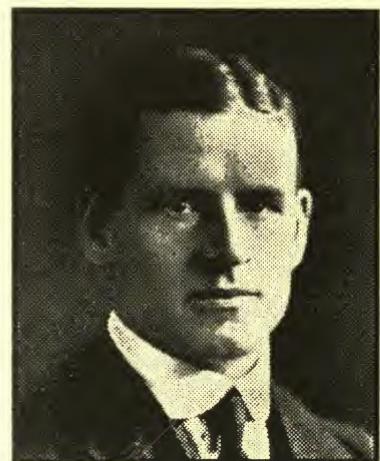
March 31st, 1914

It does not seem to matter whether Drake sailed to the West or Scott to the Antarctic, the spirit of the British race to-day is the same as in those days when Drake sailed westward, and I am glad that it is so, and I can only say that I am delighted with the reception and warm welcome that you have accorded me and my fellow-explorer, Mr. Mather, last night in Hamilton.

Little visits like these and little interchanges of ideas from men of the various parts of the Empire, tend, I think, to broaden men's minds more than all of the reading matter

of the world, and I understand it is one of the principal objects of the Canadian Club to allow men a little pleasure.

There are many things in connection with an Antarctic Expedition which really make one reflect. Dr. Storms has asked me just now, "What is the good of an Antarctic Expedition?" There are two little things necessary for me to answer on this subject. There is one little point that I would like to mention that may be advisable for you to know. The



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expedition was of great and absolute scientific value. Far in the north we have what we call isothermal lines, and these are lines drawn on charts from the observation made by seamen in the Southern Hemisphere, but the observations made with crude instruments on the supposed variation of the compass are not so accurate or not so good as those made

on an actual science. The observations made on an actual science are better and more easily obtained than those in the southern oceans, and therefore Captain Scott's expedition was of more value than those of any other explorers, and it will not be disputed that all of the credit is due to Captain Scott. Magnetic charts were obtained which will be useful and pretty well accurate for the next one hundred and fifty years.

The other aspect is the sentimental side, and after all the whole world is governed by sentiment, and I think the British Empire more than any other nation; and after all, what is it that makes our soldiers do gallant deeds? It is but sentiment and pride; and pride is part of sentiment. It is not a trait of a Britisher to turn his back on the enemy, but it is his trait to go and risk everything. It is sentiment that makes the British soldier ride into the Valley of Death prepared, as Captain Scott said, "If luck goes against him to bear it as best he can." We will draw more praise to the Empire, and when we return to our old vocations in life we go back and mix among our fellow-men, and I think that when one serves under an officer like Captain Scott and with men like Oates, Seaman Evans, Staples and Wilson, you can only be taught a better lesson and be better men after the Antarctic Expedition.

I have thought that if Captain Scott had lived, he had such a splendid memory that the description of various scenes of the Antarctic Expedition would have filled you with delight, and as it is, however, it is left to me to go on with the work he had already undertaken, and to do my best to enlighten, particularly those who cannot buy the book, or cannot spare the time to read the book, which takes several weeks to digest properly, it comes to me to go around and explain carefully the story of Captain Scott's Expedition.

I greatly feared this lecture tour, being naturally a shy man, although you might not think so. (Laughter.) It has come to be one of the greatest features in my life. It has brought me into closer contact with men of the Empire, empire builders, members of parliament, and I have also encountered suffragettes —(laughter)—and a host of others. The whole tour has been a vacation, and when I go back to the little service, if I might be allowed to say so, the first service to the Empire, for it is a service that our King and his father were both proud to honor—when I go back to the same service, well, I shall just recall a few of these scenes

and this warm welcome, and when men get to be as old as I am—in the presence of Mr. Brown I must apologize for that remark—(laughter)—but when they do get so, and they have seen the various parts of the Dominion, and have felt the varied hospitality and have seen the spontaneous welcome that we had, and if all my fellow-officers could come and see what I have seen, it would be a fine thing.

As far as the Antarctic Expedition is concerned, I described it to a good length last night. There are the conditions and features outstanding the principals of the same. One sails away from New Zealand as it is nearer, and also it is under the proper flag, and New Zealand has been the starting point of all British Antarctic expeditions, and one first of all encounters the great billows of the Southern oceans, and that is one of the most trying parts of the expedition.

One thing a dog cannot stand is a good dousing in the salt water. Really the recollection of the ship with the seas washing over her, the poor dogs gradually losing their foothold and slipping away, as they look up to every man as if it was his fault, and similar little scenes, cannot be got out of one's mind, and if only one could do more for these animals it would be better, but he cannot. We take little ships about as big as hip bottles, and we all know how little hip bottles will contain.

Light comes with the morning you get through to the land of the midnight sun, and this is where the great sentinels of the Antarctic are, huge bergs, many miles in length; you get into the region of perpetual light, and there is plenty of light, as you know, and you only wish that your friends of the British Empire could see this sight. However, it is not given to all of us to go to these parts, and where would Britain be, and where would the Empire be? but it is given to us to do our duty in the particular walk of life that falls to our lot. Why people go to the Antarctic I do not know. I think some people are guided by the desire to venture into the unknown; some do it for fun, and others do it with the spirit of wandering that makes it impossible for them to remain ever in one place, and the last and more honest of us go for the knowledge to be gained.

The sailor, too, is a fine sort, for he acts promptly; he does a magnificent work; he takes the most important part of the expedition, and also he is the man who has charge of the sledging operations, and he undertakes and serves the very best he knows how. It is one of our traits in the navy

that we are very jolly, and, as I described in the lecture last night, there are little witticisms that really make life worth living. One cannot do enough for the bluejackets, but, unfortunately, only the big head on an expedition reaps the real benefit of it. It is the way of the world. An expedition must have a head, and, unfortunately, I have fallen into the success of Captain Scott, and I do feel that I get more of the credit than is my share. However, it is not my fault. We know that we have not done anything to make you ashamed of us, and we are extremely grateful to the magnificent generosity of the Empire who has not only provided for the dependent, but it has also published scientific works, and then we have had enough money to put up a substantial memorial to those who have not come back, and those who have returned have received a whole year's pay, this being the first time this has been obtained in any Antarctic expedition. We generally are too poor to do any of these things, and it is your generosity that has allowed us to do them all.

National Youth

John B. McTaggart

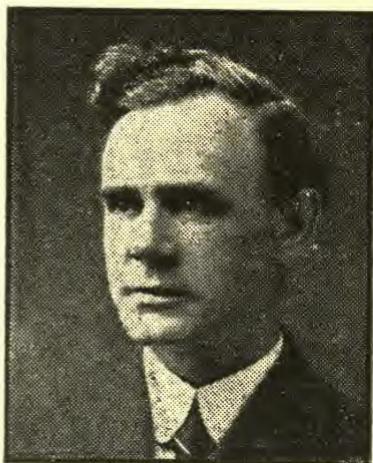
Hamilton

May 18th, 1914

The energies of the Canadian people have necessarily and largely been confined in the past to the sphere of action, but surely it is no reproach that our hands have been busy with the works of necessity and mercy. If we have to some extent neglected to express ourselves through the more spiritual channels of prose or verse, music, painting or sculpture, the poetry of Canada may be seen by the discerning eye in the conquered forest, the liberation of our national mineral resources, the travail and abundant harvests of our land, the ordered pathways from ocean to ocean or in the sudden rise of great cities in erstwhile desolate places. But we

may not rest in these achievements. Canadian life and activity must find a deeper and ampler expression.

The approaching celebration of the semi-centennial of Confederation provides the opportunity for an appeal to and awakening of the spiritual sympathies of the Nation. That appeal will no doubt take many and varied forms, but if we can find some comprehensive principle or term expressive of Canada and the activities, thought, spirit and ideals of her



J. B. McTAGGART

citizens, we believe we shall find a fitting medium in the art of the sculptor.

What, then, does Canada stand for? What differentiates her from other Nations, or has she any distinguishing

quality? Britain is associated in the minds of many with a love of justice and fair play. Our neighbors have seized upon the idea of political liberty as the outstanding feature of their constitution. Canada, we believe, is not inaptly symbolized under the idea or figure of Youth.

The most obvious aspect which appeals to us in Youth is physical resource. If we state this idea in terms of the physical resources of Canada, we immediately see the fitness of the analogy. We shall not enlarge upon the untilled acres of fertile soil, or the vast untapped mineral resources, or the power and beneficence of our mighty rivers and great inland waterways. These are common knowledge, and need no enumeration. Suffice it to say that Canada has the first requisite of Youth—great physical resources.

Or take another quality we associate with Youth: its liberal physical proportions, and translate it in terms of geographical area. Canada comprises one-third of the area of the British Empire; larger than the United States, including Alaska, by 112,000 square miles; equal to 30 United Kingdoms and 18 Germanys. Surely an ample heritage, and a justification of our analogy.

If our analogy justifies itself in the physical realm, may we not continue our search into the deeper and subtler aspects of our National life—the mental, moral and spiritual? A slight reflection quickly reveals illustrations of the aptness of the figure. We cannot in the pages of this pamphlet study each of these illustrations, and a judicious selection must suffice. Take, for instance, the interrogation of agricultural, commercial, social and religious traditions and conventions, and the desire for new and untried paths. Are these qualities of Youth not characteristic of the people of Canada to-day? Examples might be given of this interrogation of tradition in the agricultural and commercial activities of our country, but as these are obvious, we will refrain from detail.

Or take again our social and political unrest. This does not arise wholly from economic inequality. It springs partly from that desire in youth for a fuller and completer expression of the individual life, and who will gainsay the fact that our zeal for self-government is not wholly political but also moral and spiritual? Freedom is as necessary in our national as in our individual relationships.

The ecclesiastical and religious activities of our country also afford examples of this interrogation of tradition. We do not refer here to the conceptions of theology, but to the

desire for unity of aim, purpose and organization which is characteristic of the religious life of the Nation. Examples might be drawn from other sources, but as our object is mainly to suggest, not to exhaust the possibilities of our analogy, we shall not pursue this thought further.

May we not also find in the adaptability of Canadianism to new and changing conditions a further support of our argument? Age is well nigh incapable of adjustment to change—in fact, this incapacity is the spiritual badge of age. But youth in its fullness and vigor easily and quickly adapts itself to a new environment. As an evidence of Canada's adaptability, we would point to her assimilative power. Day after day, thousands of people from all lands are pouring through our principal seaports and pass into our great cities, towns and agricultural districts. Like a sudden shower of rain, their presence may seem at first a disturbing element, but quickly they disperse throughout the land and sink into the general life of the Nation. Gradually these people shed their old prejudices; new ideals and broader horizons beckon, until in the process of time, men once of alien language and tradition rise out of their buried hopes and fears and forgotten faiths, and stand before the world unashamed and self-confessed Canadians.

Is there a carping critic who will deny that this miracle of assimilation is being repeated daily within the bounds of our national life? Emigration is twice blessed; it blesses the land that receives the emigrant, and the immigrant is blessed by the land of his adoption.

One might go over the whole gamut of youthful thought and feeling and find analogies in Canadian National life to-day: Ambition, Hope, Courage, Aspiration, Enterprise, Optimism and other qualities too numerous to mention. Or one might illustrate the youthful spirit of Canada from the fact that Canadians as a people live in the future. Noble as Canada's past is, we do not find our chief inspiration there. Canada's eyes are turned to the future; in it she finds an abiding and consuming interest. Surely this quality is the priceless possession and unmistakeable hallmark of Youth.

But there is another branch of Canadian thought and activity which yields our argument an unlooked-for support—viz., the Literature of our Country. It is a remarkable fact, admitted by competent critics, that the best of Canadian Literature is embodied in her Poetry. This, to our mind, is the strongest evidence that the spirit of Youth is

amongst us—for poetry, or rather its creation, is the divine prerogative of Youth. In a country like Canada, where there are so many and varied invitations and temptations to the acquisition of material riches, this fact is noteworthy, and affords us the liveliest hope and inspiration.

So far, we have only dealt with the virtues and graces of Youth, but we do not disguise from ourselves the fact that in presenting an analogy between Youth and Canada, we are also confronted with the weaknesses and defects of Youth. There is evident to-day in our national life a prodigality which is not only dangerous, but criminal. There is also a suggestion of tolerance in the sensitiveness of our patriotism. There is much activity which is mere dissipation. There is an extravagant love of organization which fails to justify itself. There is a reliance in the efficacy of political processes which is sapping the life and vigor of the individual. We sneer at the feudalism of Britain, but are quickly substituting a feudalism of Trade and Commerce. There is also a strange obsession in the popular mind regarding the power of numbers or mere bigness. But the enumeration of these faults does not weaken our analogy, rather it serves to strengthen it, as these shortcomings are the natural concomitants of Youth.

Admitting, then, our national life is fittingly symbolized under the figure of Youth, has Canada no definite message for other Nations? We have drawn so far an analogy between Youth and Canada, but may we not now abandon it and venture the assertion that Canada is the living, throbbing embodiment of Youth—radiant, eager, expectant!—in short, that Canada is none other than National Youth incarnate?

Here, then, lies Canada's contribution to the world. She offers the elixir of Youth.

This idea of Youth must not be confused with the idea of Unity. National Youth may or may not include Unity. National Youth and political unity are the privileges and responsibilities of Canadians; spiritual Unity is that far-off divine event to which the whole Canadian nation moves, and towards which every Canadian patriot has striven and is striving to-day.

Among the forces which are hastening this consummation, none is more worthy of mention than the Canadian Club movement. When the dust of our national activities for the past twenty or thirty years has been laid, events—political, social and moral—will be seen in truer proportion and one

thing will become increasingly clearer: that Canadian Clubs have been one of the greatest forces in the creation and moulding of a National consciousness.

Another power which is contributing to spiritual unity in our National life is our Canadian Literature. It was but yesterday the far-flung fence of Confederation enclosed our scattered provinces. Through the construction of trans-continental railways we have minimized the problem of space—physically—but the abolition of spiritual space, if we may use the term, will come through our literature. East is East and West is West; Ontario knows not Quebec; Quebec knows not Ontario; but our growing literature will sing the loves and joys, the hopes and fears, the ideals and aspirations of each Province, and out of this fuller knowledge will spring a wiser tolerance and a broader sympathy, and our petty differences will dissolve in the greater love of our common country. Did Drummond not sing the Habitent into the Nation's heart? Has Service not made the North livable and lovable? What they have accomplished, others may and are doing.

Meantime, we must take occasion by the hand and utilize every available means that may conduce to that inner unity of mind and heart in our National Life.

The approaching semi-centennial celebration not only emphasises the fact of political federation, but also provides an opportunity for the manifestation of a spiritual confederation of the Canadian people. Every nation has endeavored to perpetuate the remembrance of its heroes and great conflicts. Some have tried to capture in a supreme expression the chief principle of their national life. The Statue of Liberty at the entrance of New York Harbor fulfils this mission to the people of the United States of America. Can we as Canadians suggest some method whereby we may not only fittingly honor our jubilee, but also express to the world the vital, central fact of our Canadian National life to-day? If our argument has justified itself, we are agreed that Canada is none other than National Youth incarnate. The method or medium of publishing this fact to the National mind and also to the world remains alone for consideration.

We would suggest that a statue, symbolical of National Youth, subscribed and paid for by the Canadian people, be placed in some fitting spot to be afterwards determined. Whatever site is chosen, it should suggest the idea that we do not covet the gift of National Youth for ourselves alone,

but that we are anxious others should share in the privilege. Possibly some spot at the entrance to the St. Lawrence or some place overlooking the broader waters of the Atlantic, would serve the purpose. There is no doubt if our suggestion were adopted, the statue would be endowed with a poetry and significance impossible in an inland site. However, this is a matter for future discussion.

It is possible some may think this statue will in time be robbed of its significance—that it will have no meaning for our children or our children's children. Such a criticism misses the spirit of our suggestion. Canada will always be young—so far as time is concerned—in comparison with other nations; but we do not wish to emphasize the comparative youth of Canada. We rather wish to dwell on the fact that Canada lives, moves and has her being in the spirit of youth. This, we believe, is not a transient phase, but a natural endowment of Canadian life and character; hence Canada will remain eternally young, and the statue will be a permanent witness to a spiritual fact in our national life—yea, the statue will itself tend to the preservation of the spirit of youth amongst us.

Around that statue men of every political and religious creed in the Dominion may unite and rejoice in the common joy of National Youth. It will not suggest the glory of some bloody conquest, or assumed National virtues, but will speak of Hope, Expectancy, Gratitude, Joy, Unity, Poetry, Worship, for we celebrate not so much the legitimate pride of human achievement—not so much the work of our own hands, but rather the gift of life itself—in a word, we celebrate the miracle of National Youth.

The statue also may be an inspiration to and a prophecy of Canadian life and activity. The eyes of the world to-day are turned towards Canada in the hope that Democracy may find here a fuller and deeper expression than has hitherto been possible, and that statue will typify to the world not only our fitness for, but our acceptance of the task.

If we squander our resources, it may become a reproach to the Canadian people, but if Canada redeems the prophecy of her Youth, the unfulfilled hopes and dreams of Humanity may flock to that statue as to a trysting-place, and find in Canadian National life their long-desired expression and realization.

East and West

Principal Mackay, of Westminster

June 18, 1914

As the subject upon which I am to speak to you this afternoon is a very large one and the time is limited, I am going to commence without delay. I want to try to bring before you to-day the great problem confronting us as a section of the white race, because of the rise, the newness of life, of the great Oriental nations.

At the present time there is not so much of dogmatism as to the point from which the races began. Down through the centuries two great movements commenced, about the center of Asia; and a great flood of human beings poured over the western part of Asia, and first to the northern part of Europe and then to the south and west sections of the European continent. Out of that great stream of human life came the Greek and Roman civilization, and later the Great Britain of which we form a part.

Among the great influences which worked in the later stages of that civilization which formed Europe, outstanding was the embracing by the Romans of the Christian religion, the principles of which lay stress upon the value of the individual and make for initiative and enterprise. You find in the white race the most enterprising of the human family at the present time.

Well, these great movements spread out across the Atlantic, laid hold upon the great American continent, upon Australia, and upon most of the other vacant spots on the globe. While these great movements were going on in Europe, other great movements were taking place in Asia. The great tide of humanity was pouring eastward, peopling British India, China and Japan. These people who colonized the Japanese and Indian empires had had at all stages of their development been controlled by some form of Pantheism, which does away with the personality of the Supreme Being, and makes the supreme end and aim of the human life extinction. The tendency of that form of thought is to make a type of life the opposite of that of a progressive and

aggressive people. The same is true of China, where they have been controlled by a patriarchal system, worship of ancestors, the tendency of which was to turn the eyes of the Chinese people back into the past rather than forward into the future. So you have a great civilization standing almost still in China for three thousand years. Japan has shown considerable development, owing to influence from many sources; but up until 1870 even this progressive little empire was bent upon dwelling within its own shores. But in 1870 the gates of Japan were opened to the commerce and the civilization of the west, and we see this enterprising little nation pushing out and carrying its trade and commerce into the great lands without.

In consideration of the influences which have been instrumental in carrying our western civilization into Oriental countries, we have to remember that in many cases missionaries who went from us to them took the message not only of religion, but of civilization and progress. So there has been a complete revolution among these Oriental peoples. They have followed the teaching and the spirit of our philosophy, our civilization, our religious system. They are beginning to realize the value of the individual, and their eyes are turned to wider fields, where the individual may realize his life and his life's mission, as he cannot in the old lands.

Gentlemen, it is, I tell you, the biggest problem the world has ever had to face—eight hundred millions of yellow peoples coming out from the slumber of the past! On the other side is our comparatively small white population—one hundred and fifty millions less, yet controlling the territory and wealth of by far the greater portion of the world. Are we going to be permitted, in the onward march of these yellow peoples, to hold unchallenged so large a portion of the earth?

If you study the development of the white race, you will find the birth-rate diminishing proportionately. We are increasing at a less rate than our fathers did. But this is not true with the yellow races. They are still increasing at their old rate, which is about twice the present rate of the white race. The net result will be that in the comparatively near future we will be tremendously outnumbered by these hordes of yellow peoples. In the face of this, can we continue to sit passive?

So we on the west coast are to-day face to face with this great question—whether we shall continue to hold the mag-

nificent province of British Columbia in the face of the untold millions of our fellow British subjects of India, and of our Chinese and Japanese neighbors across the ocean, or whether we shall admit them. I believe there is only one course open to us in Canada, and that is exclusion for the time being, until the population of British Columbia and of Canada is much larger than it is at present.

The problem presents a three-fold aspect:

First, it is an economic problem with us. Our scale of wages will fall until the white laborers in our communities cannot maintain themselves, in the face of this competition of cheap foreign labor, until finally every man who is not able to compete is driven out before these races. For I would have you understand, these people are not merely hewers of wood and drawers of water. They are among the most clever, alert and skilful people on the face of the earth. Three years ago I was dining in an Hawaiian hotel, and there I saw one Japanese waiter tending twenty people at every meal, and giving a service quite equal to anything you can get even in this splendidly managed hotel where I am speaking.

The effect of this encroachment of cheap labor on the industries of Hawaii is seen in the fact that to-day there are only two classes on the islands—the very wealthy men, and this great coolie class, who do practically all the work. Now, we have to choose whether or not we wish to have the same conditions in British Columbia. If we want a white province, we must say that, until our population increases enormously, we cannot afford to admit any more Orientals than we have there now. If we permit the influx of these Hindus who are now awaiting admittance in Vancouver harbor, it will be only the advance guard of thousands of them.

The same thing is true of the Chinese. We have collected as our share of the head tax on Chinese over a million dollars. Our head tax does not keep these peoples out; we need an exclusion law.

But there is another phase of the question—of this economic question—that you have to face here in Winnipeg. You also are going to have to face, perhaps sooner than you expect, competition industrially. As an example: There are steel rails turned out in the eastern part of China capable of competing in the markets of the world with the products of England and the United States, and the men engaged in the manufacture of these rails receive only a sum equivalent

to \$1.25 per week! How are we going to compete in a competition where wages can be paid at such a low rate as that?

Last year I was in Australia, and in the autumn I visited Great Britain. Every harbor that I was in, I saw Japanese steamers competing for the passenger and freight traffic of the world. This is why some of the C.P.R.'s boats have been practically forced to discard their white labor on trans-Pacific steamers and replace it with yellow. Everywhere the pressure of the competition of the Orient is coming upon us as white peoples; and the problem is the same, no matter how far we are situated from the coast. As manufacturers, as commercial men, in every walk of life, we have to face this tremendous competition.

Now, I want to give two other reasons why I consider it desirable that we should use exclusion, for the present at any rate.

My second reason is political. I know that it is a rule of the Canadian Clubs that political subjects are taboo, but my present theme is one upon which I do not think with either party. It is therefore independent, and, I think, quite admissible. I believe it is true that there is scarcely a man here to-day who feels that our political life is on the high plane that it ought to be on. No man can really feel proud of our record in the realm of politics. Now, the reason seems to me to be this: We have been receiving new citizens at a rate three times as rapid as the United States did in the days of its greatest development, and we have not been able to assimilate these peoples as fast as we got them.

To start pouring into British Columbia countless thousands of Japanese, Chinese and Hindus, who know nothing of the principles of democracy, who have been governed by an autocracy for centuries, and whom it would take two or three centuries to teach to be subjects of the white race—it is apparent that it would be impossible. They would get into the hands of those demagogues and politicians who make true democracy on the Pacific coast with these peoples impossible.

My third reason is, that we must not admit great masses of these peoples, because of the moral effect of such influx. Now, I do not want you to misunderstand me. I do not believe that the Oriental race are essentially inferior to the white race. In everything that makes for true manhood, in all that is true and strong in our men, the Oriental race, under favorable conditions in certain instances, can rise

as high as we. But they have not risen that high. They have lived under different conditions.

When they come to this country they gather in groups, such as Chinatown in Vancouver. Vancouver's Chinatown is the lowest spot in her civic life. You cannot segregate men in any race without having degradation, and you have in Chinatown about as bad a spot as you can find anywhere on this continent. Let more of these peoples come in, and we will have such spots multiply, and our moral life will be threatened from every standpoint.

The best statesmanship of the British Empire ought to be applied to making these Japanese, Chinese and Hindus understand the difference between the conditions under which they live as members of the white race and the conditions which obtain in the country they have left.

Two influences this problem is going to have upon us. First, I believe that when we thoroughly realize what this tremendous upheaval of the Oriental means, we are going to have a greater sense of the importance of the solidarity of the white race.

We are not, I said before, supposed to discuss politics in Canadian Clubs. But on the point on which I am about to speak—the navy—I do not agree with either political party. In regard to the navy question: I might say that I consider the mad race for armaments a disgrace to England and to the British Empire, and to our white civilization. Five billion dollars to maintain armaments with which to fight against our white brothers.

Why can we not, as Sir Max —— proposes, form the four great powers of the world into a Great White League—a pan-Aryan league? If the white race are to maintain their leadership against the cheap labor and economical living of these yellow peoples, they must take out of their civilization everything that makes for wastefulness—and what can there be more wasteful than this tremendous expenditure for armaments, to be used, not against this yellow race, but against one another.

I do not mean that at present we are threatened in a warlike way by the yellow peoples. The Oriental races are essentially peaceful. At present they only threaten it industrially. But if we continue to impress upon them this custom we have of adopting a warlike attitude toward one another, we shall in the future have China, India and Japan following us in this, as they have in other things; and when we seek to turn them, we will find they have seized as ten-

aciously upon the spirit of war as they now incline to milder things.

In dealing with these Oriental peoples, we come face to face with world systems of religion that have held for centuries. This will be one of our duties, to teach them the principles of our civilization which arise out of our faith. It will not be an easy task.

I believe that, whether we like it or not, we are going to be forced to a much more humble, less militant, and more efficient type of civilization here in Canada and throughout the world as well. You have only to look about you to see the needless waste and luxury that are becoming characteristics of our civilization. We are going to stand face to face with a people who have not yet learned these lessons of wastefulness.

The Chinese and Japanese will work ten or twelve hours on end without complaining, and they have the cost of living reduced to the lowest possible figure. In business, too, you business men could not compete with the best type of Chinese merchant. Fifteen years ago, in the Straits Settlements, a large proportion of the merchants were white men. To-day they are all Chinese. The Chinese are the great merchants of the East, and will, no doubt, in time to come, be the great merchants of the world.

We must reduce our expenditure in business and apply to our educational system the sterling test of efficiency. Every human being must have a distinct contribution to make to society, and must be educated to make that contribution. We must be thrifty in the training of our race as much as in the conduct of our business enterprises.

It does not need to bring upon us any spirit of pessimism, to be faced with this problem of Oriental competition. The call that should be most stimulating to the true man is the call to new endeavor. If the result of our awakening to the existence and threat of this competition from the Orient shall be ultimately the elimination of all the wasteful habits, pursuits and conditions that characterize our western civilization as it is at present, the lesson the yellow peoples will thus have taught us will be invaluable.

Let us study these things from the standpoint and with the advantages of our own civilization, and face vigorously and with intrepidity the problem that lies before us, that we may rise and retain our position and leadership in the world, and that it may be white statesmen that ultimately bring in the consummation of the poet's dream of a parliament of nations, a federation of the world.



